Considerations

Volume V No.1

Considerations

ASTROLOGY AND EARTH SCIENCES

Considerations is an independent magazine written for all who are sensitive to the seasonal rhythms of the Earth and the apparent movement of the planets about her. It provides a forum in which there is an opportunity for new and old ideas to be presented, questioned and refined. The magazine is distributed three times each year, by subscription only. Commercial advertising is not accepted.

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ASTROLOGY AND EARTH SCIENCES

VOLUME V NUMBER ONE

SIXTEENTH ISSUE

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ALL ELSE CONSIDERED

PRIER WINTLE's Pluto article of two issues ago generated a deluge of response. Many readers said they enjoyed the article immensely, others expressed disagreement with its length or content. The two Alexanders, Ruperti and Marr, had pertinent disagreements with it and their comments were published last time.

Now we are receiving reactions to their reactions. It seems that some of you don't want controversy. "Don't disagree with each other in print", we read.

We never print any reaction to an article without previously having the agreement of the writer whose work is being questioned. All responses are passed on. Only when the reaction seems relevant to the general reader do we ask if it may, together with the author's optional response, be published. If you write in Considerations no one will ever ridicule (or applaud) you in a later issue unless you've first seen and agreed for this to happen. We don't play that type of game.

But writers do need response from readers--better a critique than deadening silence. Prier Wintle expressed delight at Alexander Ruperti's "attack". He appreciated that his article had been read and carefully considered.

Wintle and our other contributors are not only writers; they are also researchers, who are relating what they have found from their studies. And these findings can always be split into two distinct parts: the demonstration of, for example, a direction or progression seen to coincide with an event in the life of a person, and the interpretation of this coincidence. Data and how it is assessed; numbers and words.

If we are given sufficient information we can reproduce the calculated values and confirm the validity of any stated numbers. It's the other part of a research article that's so difficult to evaluate. How an astrologer interprets data depends to a large extent on his or her underlying philosophy. In his letter in the last issue Alexander Ruperti challenged Prier Wintle's basic viewpoint of the nature of planetary influence. The two approaches are very different, as are the two forms of astrology these two very experienced, highly skilled astrologers practice.

Students, too often, learn things one way--the teacher's way--and are not exposed to the big differences. I don't mean differences such as what amount of orb to place about the Moon, or whether or not to use converse transits. Such differences can always be tested, they are not the truly big issues. The biggies are those that make us uncomfortable. Determinism versus Free Will is by far the biggest of these.

Not so far down the list is the idea that Mars may be an out-and-out destructive nasty and not the muscle-quivering adrenalin-stimulant Margaret Hone said it was. (See Prior Wintle's article in the current issue.)

Every once in a while these alternative approaches need to be contrasted. Planetary principles, after all, underlie everything we do in astrology. Ruperti disagrees with Wintle's interpretation of these principles and we are pleased to act as a forum for their debate. What these two astrologers say helps us, your editors, better understand. And, after a year of Saturn's triple transit over our natal Sun, we're humble enough to want to do so. Do you?

JUNO AND THE PAYCOCK

RENE GOODALE

A FASCINATING STORY, and with so many implications! I don't begin to understand it yet. This is what happened. At 7:40 p.m. on the 2nd of February 1988 I came across the following in my mail. It was an announcement from EMORY University (my maiden name is EMERY) announcing the theater schedule for the spring of 1988. Included in this was:

> "'Juno and the Paycock' By Sean O'Casey. Set in Dublin during the Irish Civil War, the play follows the fragile hopes of one family whose future is momentarily brightened by a sudden inheritance.
> Mary Gray Monroe Theatre.
> March 10-26, 1988."

In the past, when coming across the word or the sight of a peacock I have, since knowing this bird was sacred to Juno, always gone excitedly to the Asteroid Ephemeris to find her by sign and degree. Without exception, Juno at these times, has been transiting in aspect to a planet in my chart. She has, in other words, called attention to herself by making herself visible to me in word or shape not so much with the word JUNO as with the symbol of the bird which is sacred to her. They go hand in hand, and when she wants to call my attention to her position in the sky she has invariably shown me her mate, the peacock. This time it was different. I had found the pair in one title in one place at one time. My thought was that this has got to be very significant! Juno must be telling me something very important. And this is what I found.

On 2nd February, that same day, Juno was in 28°50' Pisces exactly opposite my Solar Arc directed Sun in 29°06' Virgo and square my natal nodal axis (North Node is 27°10' Gemini). And it was being squared now by Saturn conjunct Uranus in 29° Sagittarius, very near the Galactic Center in 26° Sagittarius. Juno was calling my attention to the fact that she was now filling up and completing the T-square made up of my natal nodal axis and my solar arc directed Sun. "Pay attention!" she was saying. "I am important. If it weren't for me there would be no Mutable Grand Cross in your chart now."

I don't begin to understand what Juno is telling me but the most peculiar thing about it is that, since 15th January of this year, there has been a civil war of sorts declared within my larger family which would not have come about had it not been for our "inheritance"! And then--as though that were not enough--on making a chart for that day in Atlanta when I got my message in the mail, I found the degree on the VIIIth house of inheritance was 28°13' Pisces, and there on that cusp sat Juno at 28°50' Pisces!

P.S. In that chart both transit Venus (22°PS00') and Node (23°PS35') were conjunct my natal (22°PS44') Descendant.

# # #

JEAN BAPTISTE MORIN'S THEORIES

A CRITICAL ANALYSIS WITH

CONTEMPORARY METHODS

ALEXANDER MARR

JEAN BAPTISTE MORIN (1583-1656) was undoubtedly the most famous astrologer of his time. He is said to have produced astonishingly accurate predictions. The writer has commented on this in Prediction Using Common and Prenatal Cycles (page 61). Whether Morin's skill has been overrated or not, nowadays we must ask ourselves if Morin's theories are still valid and, if so, to what extent?

For this analysis the following sources were used:

1. The Theory of Astrological Determinations (in French) by H. Selva.

2. The Astrological Synthesis (in German) by Schwickert and Weiss.

3. Primary Directions (in German) by Schwickert and Weiss.

Friedrich Schwickert, whose publications have also appeared in English, should be a well-known author at least to astrologers of the elder generation.

These three books contain a thoughtful selection of Morin's astrological work, Astrologia Gallica, which appeared in 26 volumes.

The first step of the present analysis consisted of a re-computation of those horoscopes used as examples by Morin that were accompanied by a sufficient number of events. These calculations were done to give a concrete answer to the following questions:

(a) How exact were the positions of planets, coordinates, etc., at that time?

(b) What conclusions may be drawn from the given or determined birth times?

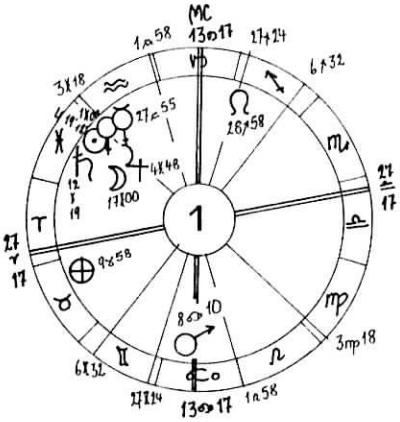
As regard Morin's own chart, we have to expect a certain accuracy and also the best possible interpretation of his radix: here we have to emphasize that considering the tools he had at that time--such as only the old planets and very approximate planetary positions--he really produced miracles.

There is no doubt that his own map is genuine, as it appears in all books mentioned above without any changes or corrections.

For the computation of the planets two very sophisticated computer programs were used independently. These not only gave similar results but show that they can match results that are achieved with programs on larger computers used by the different computer services. Some difficulties arose in Morin's examples concerning the coordinates of the different birth places. He was born in Villefranche in the Rhone district. This town undoubtedly has the following coordinates: 45N59 4E43.

The writer did not succeed in authenticating the East longitudes Morin used because of too many inaccuracies in the birth times. Morin used Northern latitude 45N25 for his own radix, which is in error by a considerable 34' of arc.

The original birth horoscope (fig. 1) published in **Astrologia Gallica** shows that Morin was relying on certain tables, such as the Rudolphine. Needless to say, the resulting inaccuracies reflect the standard of astronomy of that time.



J.B. Morinus
1583. Febr. D.H.M. 22.20.33.
(Febr. 23 ; 8h33m LMT)
T.A. Francopoli-Bellerocensium
Polus 45.25. Ex Tab. Rud.

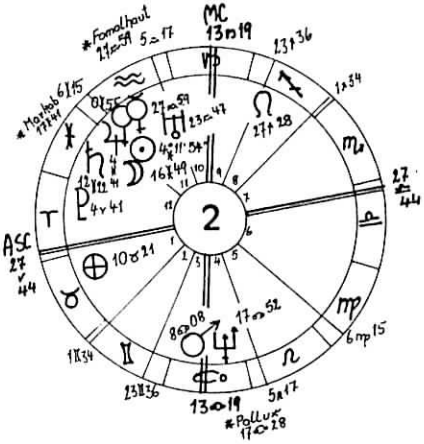
Planets in Morin's Horoscope

	True positions	Morin's figures
Sun	4 PS 11.9	4 PS 19'18"
Moon	16 PS 49	17 PS
Mercury	27 AQ 59	27 AQ 55
Venus	0 PS 55	1 PS 00
Mars	8 CN 08	8 CN 10
Jupiter	4 PS 41	4 PS 48
Saturn	12 PS 22	12 PS 19

Originally the writer was surprised that the angles of Morin's solar returns are almost identical with those that the writer calculated, even though Morin used a position for the Sun which was

Fig. 2

J. B. MORIN radix rectified
23rd February 1583
08:28:46 U.T.
Villefranche: 45N59 4E43



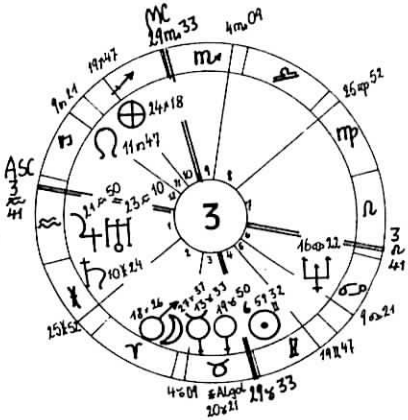


Fig 3:

J. B. MORIN
Prenatal epoch rectified
18th May 1582
23:06:20 U.T.
Villefranche: 45N59 4E43

much in error. The mystery was explained by our editor, Kennet Gillman. The method of obtaining the angles of any solar return, as practiced among the older astrologers, was to add annual increments of 5 hours 48 minutes 45 seconds (5.8125 hours) of sidereal time to the birth sidereal time. The result is the sidereal time for the solar return. By referring this return S.T. to the sidereal time at noon on the birthday anniversary, the time before or after noon for which the planet positions are to be calculated is also known. Obviously Morin first rectified his birth chart and then generated solar returns directly from this rectified figure.

The writer was in the very fortunate position to be able to rectify Morin's birth chart with Primary Directions which, in almost all cases, matured with an astonishing accuracy.

RADIX AND EPOCH OF J. P. MORIN rectified with primary directions in the Topocentric system using the Dual-test:

Radix: 23rd February 1583, 8:28:48 UT. 45N59 4E43 (Fig. 2)

Epoch : 18th May 1582, 23:06:20 UT. (Fig. 3)

Ascendant rad 27° 44' Aries
Moon epoch 27° 37' Aries

1. Wounded: 9th July 1605.
(Morin's records: "Because of a lady"--presumably a duel)

LU	d	90	IC	R-R exact
IC	d	150	SO	R-R exact
NP	c	0	SN	R-R 3'
NN	c	90	V	R-R 4'
XII	d	0	AS	E-E 4'
MC	c	150	SO	E-E 4'

1. Wounded: cont.

AS	d	45	NP	R-E 2'
NP	d	150	XII	R-E 2'

2. Seriously ill: 30th May 1612.

SO	d	0	NP	R-R 4'
MA	d	150	JP	R-R 3'
IC	c	90	LU	R-R 3'
JP	d	45	IC	E-E 4'
UR	c	180	NP	E-E 3'
SA	c	45	LU	E-R 1'

3. Became a Doctor of Medicine:
9th May 1613

AS	c	0	VE	R-R 3'
MC	d	60	ME	E-R 3'

4. Became a Royal Professor:
3rd July 1629

MC	d	0	ME	R-R exact
VE	d	0	PF	R-R exact
III	d	30	JP	R-R 1'
UR	c	60	SO	R-R 1'
SO	d	60	VE	E-E 2'
ME	c	30	JP	E-E 4'

5. Seriously ill: 2nd November 1642

AS	d	135	UR	R-R 4'
SO	d	90	ME	R-R 1'
MA	d	180	SO	R-R 3'
AS	c	45	SO	R-R 2'
NP	c	135	MA	R-R 4'
MC	c	150	LU	E-E 1'
XII	c	120	NP	E-R 3'

6. Death: 16th November 1656

SA	d	120	UR	R-R 5'
AS	c	90	PL	R-R 3'
XII	d	90	NP	E-E 6'--illness
IC	c	45	LU	E-E 2'
UR	c	180	SO	E-E 4'

6. Death: cont.

Secondary progressions:

ME	re	45	UR	R-R 5'
IC	p	150	SA	E-E 5'
MA	p	180	AS	R-E 5'
JP	re	150	MA	R-E exact
XII	p	45	JP	E-R 2'
SA	re	0	SO	E-R 3'

Transits: (Noon taken)

MA (26°LB42')--0--DSC r (orb 1°02')
MA descends within 28' of OD birthplace.

Prenatal transits: 04:30 1st June 1509
MA (4°GM41')-90-SO r (4°PS12')
-90-JP r (4°PS41')
UR (5°AR13') -0-PL r (4°AR41')

In Morin's radix Mars has to be regarded as the most life-destructive planet because:

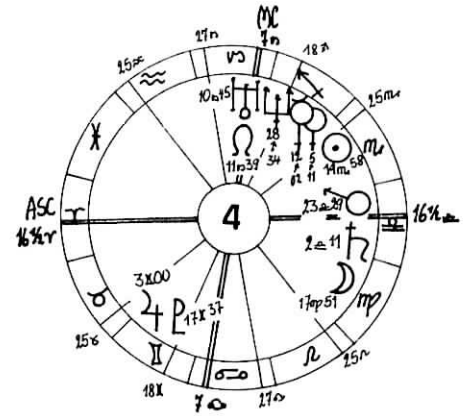
1. It is the ascendant ruler, it is angular, being close to the IC, and squares Pluto.
2. Pluto, in XIIth house, appears in the very significant primary direction: AS c square Pluto at death.
3. In the prenatal epoch Mars is square Neptune.
4. Obviously Morin's death was preceded by a lengthy illness or weakness. This is shown by directions involving Saturn and also in the prenatal Lunar (fig. 5) which started operating 17 days before the death.

Death is shown by the Demi-Lunar (fig. 4) with Mars, Saturn, Uranus and Neptune on both sides of the MC and ascendant. This started operating five days before death.

The rectification of Morin's radix with advanced methods shows that, despite considerable inaccuracies in the positions of the planets and co-ordinates in Morin's version, he achieved an

Fig 4:

Demi-Lunar for Morin's death
11th November 1656
14:56 U.T.
Paris



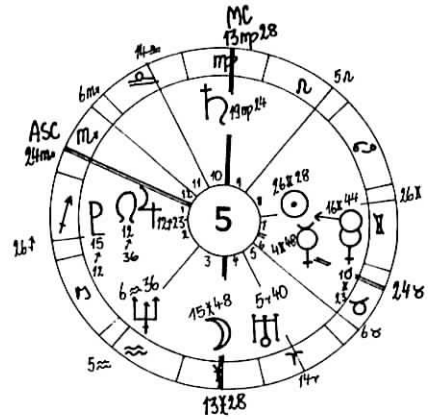


Fig 5:

Prenatal Lunar for Morin's death
18th June 1509
17:05 U.T.
Paris

almost exact RAMC. His computation of the ascendant is accurate, too. However, as said before, he used an inaccurate northern latitude, 45N25 instead of 45N59.

A BRIEF ANALYSIS OF MORIN'S BIRTH CHART

Morin's illnesses resulted from the accumulation of planets in the XIIth house. The Moon-Saturn conjunction (a quite individual aspect because of the quick apparent motion of the Moon) is especially connected with weak and unbalanced bodily functions. The very close semisquare of Saturn to the ascendant (orb 22' of arc) is remarkable. It is characteristic of long-lasting illnesses and is, at the least, a permanent threat. The splendid Sun-Jupiter conjunction (orb 29') within one degree of Cusp XII gave some protection,as well as recovery from serious illnesses.

Morin's enormous productivity in writing is shown by the trine of the Moon to Neptune (by tradition said to be in reception) and further by the sextile of Mercury to the Ascendant (orb 15'). His scientific talents (and the people who promoted him) are reflected by the Mercury-Uranus conjunction in the XIth house, and by the almost exact trine of Uranus to the IIIrd Cusp (Topocentric). Saturn, by tradition ruler of the MC and in harmonious sextile to it, may be regarded in this context as benevolent and as a supporter of Morin's career. His extraordinary intuition may be characterized by the Jupiter-Uranus conjunction (in Aquarius) in the Ist house of the prenatal Epoch.

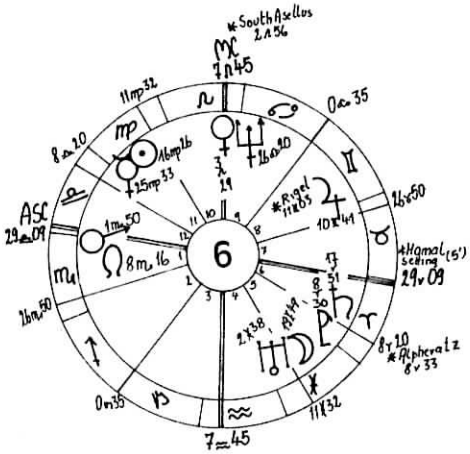
Extensive research has revealed that the statements of Morin about the so-called rulers of the cusps I and VIII, and/or their dispositors, being always decisively involved in the death of a native are definitely wrong. The benefics Venus and Jupiter may reflect certain illnesses, but life is always extinguished by the participation of malefics (see Directions, Transits and Cycles for Morin's death, above) Analogous to this, neither does Morin's ruler and dispositor theory work if applied to other matters with corresponding house cusps. Here is an example: the direction MC trine Saturn (in the best possible celestial disposition without the interference of Jupiter), or Saturn trine MC, may reflect an honorable retirement, as it usually does, but never the receipt of medals or other honors. Saturn, ruler of the Vth cusp , or on the Cusp itself, will never reflect the happy birth of a child, but will rather cause serious complications or delays in the birth process. This knowledge supersedes any complicated theories about the efficacy of rulership and the dispositing of planets, the latter having produced fictions and a long-lasting delay in the development of true, scientifically-oriented astrology. To a certain extent this also applies to the interpretation of a birth chart.

As the writer's demonstrations in Predictions I, II and III show, directions have to be interpreted simply by the true symbolism of the planets, with the angles and house cusps as significators. This makes the interpretation of directions simpler, abolishes complicated medieval aphorisms or recipes and consequently avoids fictions. The interpretation of primary directions is explained in Prediction II, pages 17-31.

The question arises, why did Morin try to force benefics like Venus and Jupiter into the process of death? A simple answer to this is that two missing malefics, Neptune and Pluto, were not known at his time and he tried to

Fig 6:

Cardinal Richelieu
Radix recified
9th September 1585
09:18:21 U.T., Paris



replace them.

Four charts used by Morin in his Astrologia Gallica had been obviously very well timed and perhaps also adjusted, because the analysis revealed that three of them are correct within one degree of RAMC. The rectification of these charts has very encouraging directions for available events--of which there is sometimes only one (death).

The chart of Cardinal Richelieu, who was the leading politician at the French Court of Louis XIV, might be of general interest (Chart 6).

Richelieu's chart has been rectified with the following directions for his death on 4th December 1642:
Primary directions: Sun d square IC; Mars d semisquare Ascendant; (to radical factors) Sun c conjunct Neptune; Saturn c semisquare Jupiter.
Secondary progressions: IC c square Sun; Ascendant c opposite Moon; (to radical factors) Mars c conjunct Mercury.

Jean Baptiste Morin was without doubt a brilliant astrologer, although the legends about him might be--as often happens--exaggerated. He has tried to erase all the (sometimes superstitious) aphorisms that had been introduced by his predecessors. His interpretations of the radices of important, history-making people are remarkable. His determinations about rulership, and the detriment of planets are true as regards one Tropical sign for each body of our Solar System. In this direction some progress has been made during the 20th Century because of three more planets having been found, and also because of faster and more accurate research.

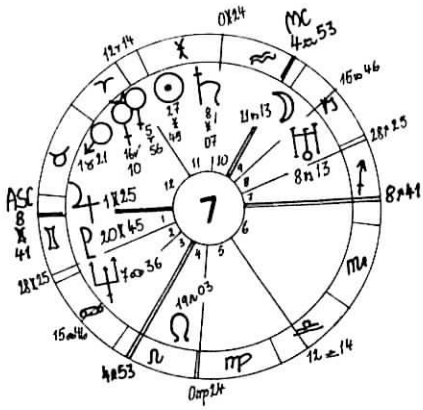
The writer, working now 40 years on major astrological problems, and since 1963 with the aid of a large computer, has come to the following conclusions: an accurately timed and, as far as possible, rectified birth chart does not show the determinate, unavoidable destiny of a native.

To a certain extent this (Morin's rule) may be applied for persons who have decisively influenced history. The maturing of bad aspects of malefics, and even of benefics in detriment, are mainly responsible for fatal events in the lives of the natives, and are sometimes accompanied by mundane events of world-wide importance.

Adolf Hitler had a most unfortunate combination of Mars in Taurus square Saturn in Leo in the Xth House which, by Morin's interpretation, is the most evil combination that a person can have. In fact, Hitler's fall was pre-programmed by Stalingrad (February 1943: the de-

Figure 7:

ADOLF EICHMANN
Radix rectified
19th March 1906
08:15:43 U.T.
51N10 7E20



struction of a complete, well-equipped German army) when Saturn by secondary progression reached the square to radical Mars.

Adolf Eichmann: 19th March 1906, 08:15:43 UT; 51N10 7E20 (Fig. 7), the exterminator of millions of Jews was sentenced to death and hanged in Israel (31st May 1962) when Saturn had reached the square to radical Jupiter by converse secondary progression.

His following radical positions may be of some interest here:
Jupiter 1°GM25'; Ascendant 8°GM41'; Aldebaran 8°GM27'05"; Saturn 8°PS08'; Uranus 8°CP17'; Neptune 7°CN36'; Pluto 20°GM45'.

Interpretation by Morin's determination theories: Saturn square Ascendant (orb 33') may result in imprisonment as Saturn is in a criminal sign, Pisces. As the ruler of the VIIIth Cusp, Saturn may even cause the death of the native.

In a similar case to the above Morin describes a maturing Saturn-Jupiter square by secondary progression as "death by jurisdiction". This is a remarkable hit indeed.

Very characteristic also is Morin's description of a prominent Jupiter, if in detriment in Gemini: "A benefic like Jupiter even in detriment, always gives a certain luck and success, but can turn out to be a fatal malefic if badly aspected by Saturn."

The writer's long experience with rectified radices of both prominent and common persons allows the following interpretation of Eichmann's destiny: generally speaking, the radical Ascendant is badly afflicted here by a very close square of Saturn (33') and a close quincunx of Uranus (28'). Uranus is opposed by Neptune within 22' of arc.

The Ascendant itself is conjunct Aldebaran, a fixed star of a violent character.

This is a very serious portent of a violent death and especially, if as in this case, we have to deal with a prominent person. Further, Moon, Venus, Mars and Jupiter are in detriment. The square of Saturn to Jupiter is also of immense importance and, at its maturing, according to Morin's determinations death within a period of two years on either side of exactness could have been expected. However, a more precise date for the occurrence of an event can be ascertained through the limited duration of primary directions, cycles and transits.

Eichmann's execution is reflected

by a noticeable number of unfortunate transits of malefics: Pluto opposite Saturn r (34'), sextile Neptune r (3') and trine Uranus r (40'). Mars is transiting his exact radical position (1°TA 21'), while the prenatal transit Mars (4th January 1850) was exactly conjunct natal Pluto.

* * *

The following statements are based on the writer's own experience and on those rules of Morin that are workable:

1. Luminaries and planets can only be associated with one sympathetic sign. The false distribution of the ancients, giving the Luminaries one domicile and two for the planets, resulted from the fact that the new planets were not known in those times.

The planets now known have to be distributed as follows, giving each celestial body only one domicile:

Sign	Ruler
Aries:	Mars
Taurus:	Venus
Gemini:	Mercury
Cancer:	Moon
Leo:	Sun
Virgo:	not found yet
Libra:	not found yet
Scorpio:	Pluto
Sagittarius:	Jupiter
Capricorn:	Saturn
Aquarius:	Uranus
Pisces:	Neptune

The detriment of luminaries and planets is their opposite sign: Mars in Libra, Venus in Scorpio, etc.

Experienced astrologers will agree that, for instance, Mercury's character does not fit in with the sign Virgo, which has characteristics like diligence, precision, method, adaptability, civil servants, bookkeepers, accountants, employees rather than employers. We can say the same about Venus, which has nothing in common with Libra, the sign of justice, balance, overcoming the force of gravity, air and space travel.

2. There are no practical reasons to pay attention in a birth chart to the number of planets in cardinal signs, etc. as well as the number of planets in signs of different elements (water, air, etc.). This is an absolutely non-individual consideration even if the position of the Ascendant is evaluated with higher points than the planets.

3. A retrograde planet does not change either its usual character or its quality. False statements in this regard probably have their origin in the fact that they were established before the knowledge that planets move with a constant speed in the same direction around the Sun. While the quality of a planet does not change with its apparent movement, its strength and duration of effectiveness are highly dependent on its apparent speed. Stationary planets achieve their full impact.

4. In general there are no reasons for anxiety if a birth chart, as in Eichmann's case, shows a considerable number of celestial bodies of the solar system in detriment. There are certainly many natives born around the date and time of Eichmann with similar co-ordinates, who died in their beds having reached a normal age.

5. To a certain extent the radical Ascendant within a tropical sign gives answers as regards the character and bodily constitution of the native. Exact mundane and Zodiac aspects of Luminaries and planets to the Ascendant are of prime importance. The influence of plan-

ets in certain Houses of the map may pass unnoticed the whole life through, unless they are in very close mundane conjunction or Zodiacal aspect with the house cusp, or have other close planetary aspects.

6. Experience shows that all mutual aspects of planets as well as their aspects to house cusps have to be very close to be relied on for a true delineation (See Eichmann's planetary positions and the Ascendant in the 8th degree).

The above are some of the writer's main determinations. They should reduce the number of fictional assumptions occurring so frequently in the delineation of nativities. The astrologer should always have in mind that within short time intervals there are many births in just about the same places of the world. The astrologer's first task is to find the correct, logical approach to the chart and to the main points of individuality it contains.

On the other hand the radix is not the definite, unavoidable force of destiny, as ancient astrologers erroneously taught, while single directions or transits do not produce fate in the pure sense. Instead, every main event in the life of a native is accompanied by combined forces which develop with the appearance of various aspects and cycles via the different (astronomically-correct) astrological systems. The recent discovery of the Dual-Test [*1], with its accumulation of directions during a short time interval made a decisive breakthrough for further advances as well as for the development of reliable prediction.

[*1] Prediction III;
Considerations II #4; III #1.

***Alexander Marr informs us that his book Prediction (1) using Common and Prenatal Cycles, which has been out of print since March 1987, is now being reprinted by the A.F.A. and will be available again in Summer 1988. Order directly from the A.F.A. or from Alexander Marr, Ostallee 49-B, 55 Trier, Germany.

**The following two programs for the IBM PC or compatible can now be obtained from Alexander Marr.
(Size of diskettes: 5.25")

1. COMPENDIUM:
(a) RADIX (planets, accuracy within 5" of arc back to 1800, within 30" of arc back to 1690; Topocentric house cusps to 1" of arc);
(b) SPECULUM (topocentric);
(c) PRIMARY DIRECTIONS for given dates (events);
(d) ASPECTS (directions to radix) with optional orbs.

2. DUAL-TEST: Aspects of Directions to the Radix and the Epoch (planets and house cusps for the Radix and--this time also--for the Epoch, automatically computed as in 1. RAD-RAD, RAD-EP, EP-EP, EP-RAD with optional orbs.
Both programs are compiled in machine language (8-10 times faster than Basic).
The price for both programs: $250 US.
For the Compendium only, price: $175 US.
(prices include airmail and packing)

* * *

CO-RULERS

II: LINES OF POWER AND BEAUTY

JUPITER AND URANUS

AXEL HARVEY

A PREVIOUS article explored the nature of Mars-Neptune aspects [*1] in the context of a new, or newly rediscovered, system of rulerships. [*2] The gist of this system is that Mars (associated with the month-name "March") rules Pisces, while Venus rules Aries. Rulers keep their traditional order in the Zodiac, so that Mercury rules Taurus and Leo, the Moon rules Gemini, the Sun rules Cancer, Venus rules Virgo and so on. For want of a better name I call these new dignities "antiscion rulerships", since signs ruled by the same planet are always in antiscion.

It is assumed that the conventional assignments for trans-Saturnian planets are correct. Therefore Mars and Neptune, Jupiter and Uranus, and Jupiter and Pluto are co-rulers respectively of Pisces, Aquarius and Scorpio. An aspect between co-rulers should amplify the qualities of the two planets for better or worse, and duplicate the effect of either planet's being situated in its sign of domicile. Such an exercise can suggest new ways to understand the signs and planets; it cannot prove rigorously that a planet rules a particular sign. Unfortunately, proof can only come from a study of angle and house rulers and the objective effects of their celestial condition: any study of this sort will be difficult because truly crucial cases are rare. Meanwhile a study of co-rulers can help us understand antiscion rulerships.

The Mars-Neptune dynamic was found to have little to do with organization, analysis, or socially accommodating behaviour. There are relatively few Mars-Neptune actors or politicians: the combination favours poets over performers, adventurers over statesmen, lonely creators over architects; it does not particularly encourage the visual arts.

Jupiter and Uranus are wholly different. They are the capital planetary pair for undertakings planned along great dynastic or social lines. One could say that while Mars-Neptune is desperate romanticism, Jupiter-Uranus is classical optimism. Jupiter and Uranus also favour performers--as one should expect, since a performer is, in part, a builder working with others to follow the designs of a composer or playwright.

Another difference between Mars-Neptune on one hand and Jupiter-Uranus on the other shows how careful we have to be when stating rules about aspects. In the case of Mars-Neptune combinations, the nature of the aspect does not seem to matter. Thus among poets and composers there are as many trines and sextiles as squares and semisquares; it

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[*1] Axel Harvey, "Co-rulers--I: Blood All Over the Place--Mars and Neptune", Considerations iii 1, 1985, 35-40.

[*2] Gillman, Kennet, "Stirrings within the Cauldron: What is the Relationship between the Months of the Year and the Signs of the Zodiac?", Considerations ii 4, 1985, 3-26.

seems impossible, furthermore, to discern artists' styles or tendencies from the types of Mars-Neptune aspect they possess. All that matters is that the two planets are in contact.

As we shall see this is not true of Jupiter and Uranus. The multiples of sixty degrees here show a strong bias towards facile attitudes, towards adopting popular or conventional postures even while affecting an appearance of defiance or originality; natives with the hard aspects tend to attempt more difficult tasks, take greater risks, and consequently suffer more humiliating reverses.

THE EMPEROR'S BUILDER

The modern city of Paris is often said, with slight exaggeration, to be the work of one man. In the last century Baron Georges-Eugene Haussmann (Jupiter biquintile Neptune within 15'), with the encouragement of Napoleon III (Jupiter loosely trine Uranus, Moon in Aquarius) designed the city everyone has seen in a hundred photographs, with its wide boulevards radiating from monumental "places", its system of railway stations and its huge parks. [*3] Here was a triumph of the Jupiter-Uranus imagination: art subordinated to policy; the desire to build an elegant, modern, socially useful and permanent structure. Haussmann and Napoleon expressed in architectural terms the transition of Paris from the Virgo city of the Ancien Regime, a city of schoolmen, lawyers and courtiers, into the Aquarian city of the nineteenth century.

We should expect to find Jupiter-Uranus aspects in the charts of architects who strove to make their work socially important or who served a political master. Thus we have Frank Lloyd Wright (trine, within 16') and Hitler's architect Albert Speer (trine, 1°35'). There are the American architect and city planner Daniel Burnham (sextile within 1°40', with Moon, Saturn and Neptune closely conjunct in Aquarius), and Ludwig Mies van der Rohe (conjunction, 5°17'). Interestingly enough, Burnham's Saturn and Neptune are in the same degree as Napoleon III's Moon, the 27th of Aquarius; this is a degree associated with "big plans and fixity". [*4]

Engineering is not far from architecture: a number of Jupiter-Uranus natives are connected with flight or navigation. Among people who have developed balloons and dirigibles are Ferdinand von Zeppelin (opposition, 1°57'), Hugo Eckner (square, 1° 4') and Auguste Piccard (sextile, 31'). It is tempting to suppose that Jupiter makes one fond of the stateliness and bigness of lighter-than-air craft. Be that as it may, Piccard is famous mainly for his diving bell; there are also Wilbur Wright (trine, 4°29') and Willi Ley, an early promoter of space exploration (opposition, 5°11').

Even artists with Jupiter-Uranus

[*3] Haussmann: 27th March 1809, Paris, hour unknown. Napoleon III: 20th April 1808, 1:00 civil time, Paris (source: Barbault).

[*4] E. C. Matthews, Fixed Stars and Degrees of the Zodiac Analyzed. St. Louis: New Era Studio, 1968, 63. Allowing for the fact that this book is really about degrees and scarcely about stars, it is impressive. I recommend it for its originality, its practicality, and its utter lack of pretention.

contacts seem involved either in justifying their work ideologically or in yoking it to rigorous technical rules. Albrecht Durer (sextile, 1°44') designed alphabets that were made up out of circles and polygons following strict laws of proportion; Paul Klee (opposition, 2°10') was less rule-bound but worked with architects. "Does a picture come into being at one stroke?" he asked. "No, it is constructed bit by bit, like a house."

POLITICS

Jupiter and Uranus, rulers of the natural eleventh house, affect politicians in three ways.

1. Trines and sextiles appear mainly in the maps of people who have held on to power for a long time, or who have long occupied positions of authority for which there is no competition. These people are usually popular. Some have taken the easy road to power, always following whatever trend was in the air; some, showing more courage, have adopted morally impeccable stands, so that posterity was sure to approve of them. This group includes saints and sinners, but the sinners tend to be conventional and the saints enjoy great practical success. Nero, who was neither saintly, conventional, nor successful, appears to break the rule; we should not forget, however, that he was in his time a popular emperor.

Sextiles: Bismarck; Bramwell Booth of Salvation Army fame; Bill Buckley; Richard Daley; the Hobo King Jefferson Davis; Gandhi; Emma Goldman; Henry Cabot Lodge; Henry Luce; Mussolini; Nero; the elder Pitt; Harry S Truman; George Washington.

Trines: Henry Ford; James Fullbright; Barry Goldwater; Ted Kennedy; Queen Mary, the popular wife of George V; F. D. Roosevelt; Hjalmar Schacht, the German financier; Pancho Villa; Earl Warren; Simon Wiesenthal.

2. The conjunction and opposition are very critical. The native is in danger of losing his position in a dramatic way. If he has inherited power, his best intentions--and intentions are usually good in this group--may become the occasion of a civil war or revolution. If he has achieved power through valour or cunning, he will go too far and provoke his own fall. If he seeks office by election, he will unaccountably be denied popular support: the conjunction is most unhappy in a democracy.

Conjunctions: Alexander III of Russia; Alexandra, the last Czarina; Hugo Black; Calvin Coolidge; William Fallon, the criminal lawyer; Heinrich Himmler (whose conjunction is near the MC and trine Mars); Walter Mondale; Edmund Muskie; Adlai Stevenson.

Oppositions: the present Prince Charles; his great-grandfather, George V; the unfortunate Emperor Yoshihito; his grandson Prince Akihito, first of his line to be denied sacred status before attaining the throne, and said to be unpopular; Joachim Ribbentrop, Hitler's pretentious foreign minister.

Also having the opposition are three individuals who, by their political finesse combined with often brutal honesty, seem to belong more to the group of squares and semi-squares: Charles II Stuart, Napoleon I, and Stalin. This points to yet another distinction: the opposition gives a more "fated" life, a more important sphere of action, than either the square or the conjunction.

3. The squares and semi-squares, along with the semi-sextiles which I take to be mildly dissonant, contribute

the most courageous and effective lot of politicians. But the native's effectiveness is often concealed by his willingness to take on impossible tasks: he is the man in the wings, like Edward VII, or the man put in charge of a crumbling empire, like Nicholas II. The native is usually frank and can utter unpopular opinions without losing stature. A good example of the candid man in a bad position is Paul von Hindenburg (square, 1°57'), who as an old, sick Chancellor held out against Adolf Hitler for as long as possible. "One can't put a housepainter in Bismarck's chair", he once remarked with characteristic naivete and appositeness. It is not a particularly good aspect for political saints; but the sinners can get away with being eccentric.

Squares: Alec Douglas-Home; Edward VII; Hindenburg; Oliver Wendell Holmes; the last Stuart, James II; Estes Kefauver; John Kennedy; Fiorello LaGuardia, Nicholas II.

Semi-squares: Gustavus Adolphus, the adventurist king of Sweden; Joseph Kennedy Sr.

Semi-sextile: Clarence Darrow.

Hard Jupiter-Uranus aspects are common in the English royal family, where they obviously have not done too much damage. The lesson here is obvious: Jupiter and Uranus have to do with the sense of proportion, with the question "How far can I go in this direction?" Architects apply the question to beams and stones, statesmen to policies. English monarchs have usually known how far to go.

PROSE, POETRY AND SONG

Hard aspects tend to make writers who have a message to deliver, who consider ideas more important than stories; harmonious aspects can make easy-reading popular authors, but they also make writers who dedicate themselves to the highest forms of their art and simply avoid ideological lines altogether.

Sextiles: Bennett Cerf; Richard Henry Dana; William Faulkner; Edgar Lee Masters; Norman Vincent Peale; Joseph Pulitzer; Booth Tarkington; Erich Maria Remarque; Jonathan Swift.

Trine: Virginia Woolf.

Squares: Truman Capote; George Orwell; Boris Pasternak; Rainer Maria Rilke.

Opposition: Daniel Berrigan; James Branch Cabell; Rachel Carson; Francis Parkman.

Quincunxes: Harriet Beecher Stowe; Thomas Lowell.

Semi-square: George Bernard Shaw.

Conjunctions: Stephen Crane; R. D. Laing (4°25', disjunct); Bertrand Russell; Bob (Zimmerman) Dylan.

The self-importance of the last three is notorious. How many people have ever noticed the similarity between Bertrand Russell and Bob Dylan--their bony, wasp-like features and didactic manner? Russell has the sequence Sun-Jupiter-Uranus-Moon-Saturn, while Bob Dylan has the same sequence but in reverse.

STAGE, FILM AND MUSIC

Nowhere else is the difference between aspects more pronounced.

1. Trines: John Barrymore; Ralph Bellamy; Victor Borge; Johnny Cash; Diana Dors; Sue Lyon; Pavlova.

Sextiles: Tallulah Bankhead; Sammy Davis; Annie Oakley; Mick Jagger; Roy Rogers.

All these harmonious aspects belong to people--with the exception of Pavlova--who became popular entertainers.

2. Squares: Bob Hope; Marcello Mastroianni; Adolphe Menjou; Leonard Nimoy; Stravinsky; Marlon Brando; Sean Connery; James Dean.

The squares are associated with film and television, the only exception being Stravinsky.

3. Conjunctions: Wilhelm Furtwangler; Alec Guinness; Gypsy Rose Lee; Artur Rubinstein; Alexander Scriabin; Sophie Tucker.

Oppositions: Alice Cooper; Rudolf Friml; Laurence Olivier; Mickey Rooney; Dmitri Shostakovich; Jan Sibelius; Peter Ustinov.

With three or four exceptions, conjunctions and oppositions belong to serious musicians or to actors who worked on the legitimate stage.

VISIONARY, PHILOSOPHER, THIEF

Two Christian visionaries with an apocalyptic bent, Nostradamus and Emmanuel Swedenborg, have the trine; both of these individuals were also scholars and scientists.

A nameless "Thief" in Lois Rodden's "A" data has the conjunction trine Mars, like Heinrich Himmler.

Finally the great rational philosopher Rene Descartes, who appeared in the previous article of this series for his close Mars-Neptune square ($0^{\circ}37'$), has an even closer Jupiter-Uranus conjunction ($0^{\circ}19'$).

As I remarked earlier, contacts between Jupiter and Uranus should bear some similarity to the presence of either planet in Aquarius. Taking Jupiter in Aquarius alone, when it makes no aspect with Uranus, does one find cases of "art subordinated to policy" and of the will to create permanent, socially meaningful works of beauty?

Yes and no. It appears that Jupiter in Aquarius encourages solitary creation while Jupiter-Uranus aspects encourage socially guided creation; this is contrary to the commonly held view of Uranus as an anti-social planet. Thus we have the degree-twins Courbet ($17^{\circ}10'$) and Walt Whitman ($17^{\circ}8'$); Honore Daumier ($27^{\circ}34'$) and Manet ($27^{\circ}28'$). All of these were individuals first and foremost, even if Daumier's caricatures were intended to deliver a political or satirical message.

But there is Michelangelo ($3^{\circ}33'$), supreme among all dynastic artists. What are Parisian boulevards compared with Michelangelo's projects for various Popes and Medicis? Jupiter, Uranus and Aquarius make the best postcards.

Among layers-down of great systems, frustrated or otherwise, we have Tycho Brahe ($8^{\circ}37'$) and Immanuel Kant ($10^{\circ}2'$). Brahe, of course, designed a real village around his observatory on Hveen as well as his abstract tychonic system of the universe. Among earnest and more or less effective politicians we have Prince Albert ($9^{\circ}42'$), the real figurehead of Victorianism, and Governor Edmund G. Brown ($24^{\circ}26'$).

* * *

Readers have asked, reasonably enough, how astrologers could have been mistaken about rulerships for centuries. I have been attracted to the antiscion system because of its positive virtues of simplicity, usefulness and symbolic plausibility, not because I felt compelled to correct the errors of the past. Still, some explanation might be welcome. I can think of two helpful points.

1. If one thinks of, say, Aries as the first house of Venus, then Taurus is its second house; Gemini is the second

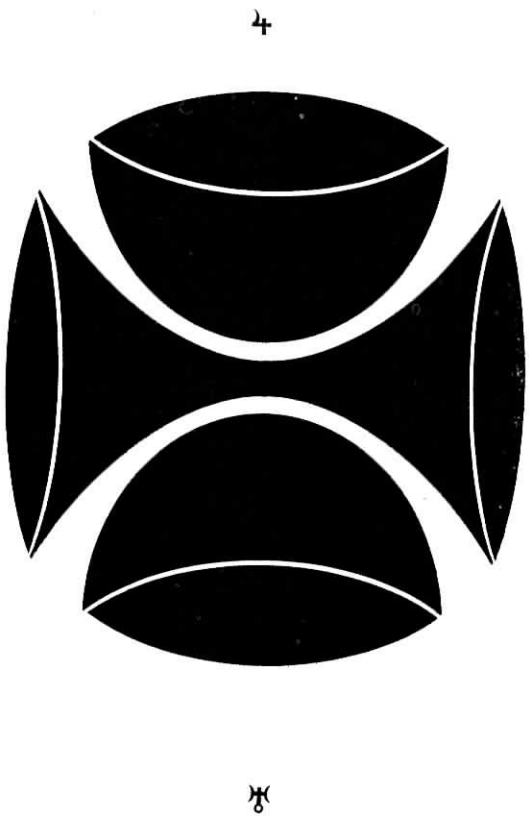
house of Mercury, and so on. Each of the signs formerly held to be governed by a planet is that planet's second house, i.e. the sign in which it profits. These natural second-house positions would be favourable, at least in a material way, and hence might be taken as dignities of a sort.

2. The above remark refers to dignity by position, such as when Venus is situated in Taurus. But rulership is most often used when a planet is situated elsewhere than in its supposed sign--"Mars, ruler of the Ascendant, is in Virgo", for example. In these cases one can verify rulership by the indirect effects of the ruler's celestial condition on the ruled cusp. If Mars rules the Ascendant, then whatever happens to Mars will in some way affect matters related to the Ascendant.

The trouble here is that crucial cases are not easily come by. For example Jack Kerouac, the beatnik writer, has Gemini on the Midheaven. Rulers could be Mercury in Aquarius, semi-square Moon's Node, or the Moon in Virgo, opposite Uranus and square Mars. Six of one and half-a-dozen of the other. In other cases the two candidate rulers are closely conjunct; or both of them make no major aspects, and so on. I am slowly compiling examples, but the task is far from completion.

Planetary positions were taken from standard reference works (The American Book of Charts and Fowler's Compendium of Nativities) with pertinent corrections from Lois Rodden, David Fisher and others.

# # #



in central square
stands a bronze mayor
pointing the way
out of town

diagram and verse reproduced from
"Spokes" by Doug Smith
(with permission of the author)

BEHIND THE FUGITIVE

BARBARA KOVAL

IN THE EARLY morning hours of 4th July 1954 Marilyn Sheppard was brutally beaten to death in the bedroom of her fashionable home in Bay Village, an equally fashionable suburb of Cleveland. The husband, Dr. Sam, claimed that she was killed by an intruder, who also attacked him. Marilyn was pregnant at the time. Dr. Sam was accused of murder. After a trial that had the whole country debating his guilt or innocence, the successful and prominent osteopath was found guilty on largely circumstantial evidence. After twelve years in jail he was granted a new trial and found innocent. The killer was never apprehended. Although "The Fugitive", a highly successful TV series based on the story of Dr. Sam, ended with the good doctor finally uncovering the true assailant, the question of who killed the real Marilyn remains unanswered today.

Crimes and criminals are always intriguing subjects for astrologers, particularly the unsolved ones. Because astrological interpretation is like a reversible equation no judgment of a questionable event can or should be made on the basis of a single chart. A Mars transit, progression, or direction can indicate harm done TO you or BY you. The astrology chart cannot and does not show conscious implementation of will, only inclination. Anyone who wants to exonerate Dr. Sam, will find innocence on his chart. Anyone who doesn't, won't.

Charts must he interpreted in the context of the times. In 1954 fidelity or the appearance of fidelity in marriage was far more important than it is today. Dr. Sam had a reputation for being considerably less than faithful to his wife, well-accepted grounds for divorce. An Aries wife, such as Marilyn Sheppard, would have found his infidelity intolerable. Some speculated that Marilyn was having an affair, that the pregnancy was not caused by her husband. Marilyn had been diagnosed as clinically frigid. She had Capricorn on the VIIIth with its ruler, Saturn in her Vth. In the fifties, a frigid woman might have sex out of duty to her husband, whether or not it was pleasurable for her. A woman with Marilyn's chart would, too. A platonic affair, possibly. A sexually passionate liaison, not very likely. Sex for Marilyn was a duty to be undertaken to produce children. The birth of a child might kill her, as almost happened with her first child. One can only imagine the rage of a woman who was risking her life to give a cheating husband another child.

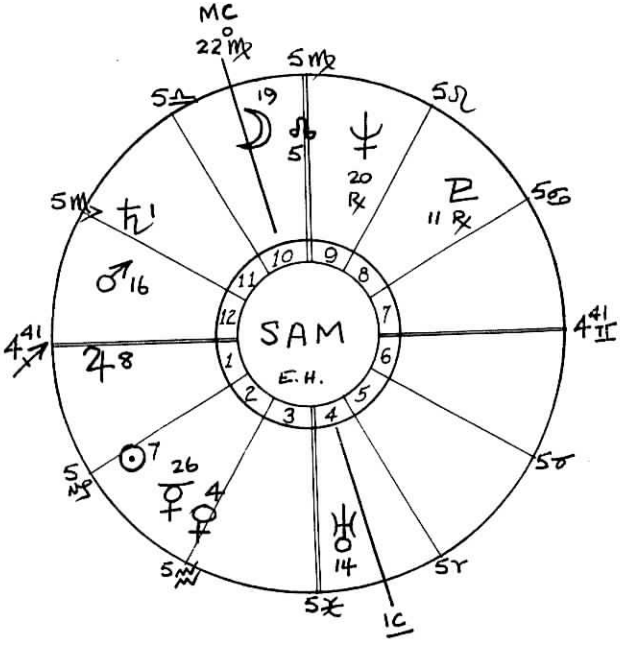
The real questions in this case, apart from Dr. Sam's guilt or innocence, are why the real killer was never found and, if Dr. Sam knew the real killer, why he took the rap.

DR. SAM'S CHART:

COULD THIS MAN KILL HIS WIFE AND GET AWAY WITH IT?

Sam Sheppard has Jupiter rising in Sagittarius. A person with this configuration could convince the Grand Inquisitor he was only having a barbecue, if he was caught red handed sacrificing a lamb on the altar of Baal. People always believe a man or woman with an

DR. SAM SHEPPARD
29th December 1923
00:30 UT (05:30 EST)
Cleveland, Ohio: 41N30 81W42



SECONDARIES

	NATAL	PROGRESSED	CONVERSE
SO	6CP41	7AQ46	5SG40
LU	18VG32	3SC55	5LE49
ME	26CP17	14CP01	12SG52
VE	3AQ51	11PS30	25SG51
MA	16SC17	5SG53	26LB41
JP	7SG34	13SG26	0SG56
SA	0SC43	2SC11	27LB59
UR	14PS10	15PS22	13PS39
NP	20LE03 R	19LE19 R	20LE23 R
PL	11CN25 R	10CN48 R	11CN59 R
NN	5VG09	3VG32	6VG46
MC	22VG00	24LB33	20LE10
AS	4SG41	0CP09	11SC08
PF	10TA27	26VG18	11CN17

angular Jupiter. Jupiter rising ahead of the Sun indicates a person who will do what needs to he done to get what he wants, a person who can and will be a law unto himself. Jupiter rising tends to make person unconscious of his actions and their impact on his environment. They can forget or go unconscious. If such a man bludgeoned his wife to death in a rare outburst of uncontrollable anger, he would probably do it during a blackout. Although this position doesn't prove anything as to innocence or guilt, Sam Sheppard would thrive on and win legal battles. He would be readily believed by others, and supported by the press. Although the press did vilify him in those early years, the publicity ultimately gave him the public support without which his conviction might have quietly fallen into local legend. What we can say without hesitation is that the good osteopath had the confidence to believe that he could do anything he chose and get away with it, and the luck to escape the worst consequences of his action. Had a man with this chart killed his wife, it is highly unlikely he would be executed.

Now let's examine the connections on the chart that could connect him with the death of his wife. Gemini on the VIIth indicates more than one marriage. Mars, ruler of the Aries Vth, in Scorpio in the XIIth indicates secret love affairs that could be his ruin. Mercury, ruler of the VIIth in Capricorn, indicates a conventional, faithful wife, reinforced by the conjunction of Venus, and a marriage of duty, money and ambition. Saturn squares Mercury and Venus, indicating the loss of that partner. It also indicates the loss of the second child (third house from the Vth, sibling of the first child). The loss

would come through the death of the wife: Saturn rules the IInd, which is the eighth from the VIIth, the wife's death house. Saturn in Scorpio indicates a possible violent death. (It could also be death in childbirth or on the operating table.) Saturn also rules the IIIrd of neighbors and relatives, brothers and sisters. Saturn square Mercury and Venus can indicate that a neighbor or other IIIrd-house person is implicated in the death of the wife and child. (As ruler of Aquarius, also a friend.) All subjects of some speculation in the case.

The Sun is the self in the chart and the husband with respect to a woman. The Sun in Sam's IInd, his wife's VIIIth, implicates him in the death. At the very least, he would have been present. The Sun is sextile Saturn the ruler of the wife's death, and is supportive of it. Whether he intended to or not, he would not be able to hinder the intruder who killed his wife. It also indicates that he might help. His Sun in Capricorn is also ruled by Saturn, which could indicate the good doctor's involvement with and domination by the neighbor, friend or relative, or his willing subordination to his direction and control. Uranus, signifying casual friends and strangers, is square to Jupiter, his ruler, so the Uranian element on this chart would be harmful to him on the surface of things, though equally supportive of his will, the Sun. One can argue from this that Sam wanted his wife dead but didn't want to lose the financial benefits, IInd house, ruler of VIIth in IInd, Venus in IInd. He certainly would have seen divorce (Uranus) as harmful to him in a legal situation. He did not want to lose his home and family, Uranus in the IVth. The seventh house in addition to being the marriage partner, is also the open enemy. With Sam's own ruler in the first house (the wife's VIIth), Sam becomes his wife's open enemy. Sam's wife's house of secret enemies, the VIth, is ruled by Venus. This wife could also be her own worst enemy, and might well have provoked her own death, Venus and Mercury conjunct each other and square Saturn.

Mars in Scorpio indicates a severe temper which is hidden from view in the XIIth, a temper that can be a cause of self-undoing and imprisonment. Mars square Neptune, a temper that can get totally out of control, reinforces that position. Mars is also part of a grand trine with Pluto and Uranus. Although often thought to be good, a Grand Trine is only as good as its planets. A Grand Trine of Mars, Pluto, and Uranus indicates that those three planets operate simultaneously. Those three planets are violent. In addition to the Grand Trine planets working together, Saturn also works concurrently since it is in sesquisquare aspect to Uranus, and Neptune is involved by square to Mars: a deadly quintet. All these indicate a strong prospect of sudden violence in connection with his wife's death which could lead to his incarceration. Let's call it a supersaturated solution waiting for the deadly crystal to form. Because Pluto is in his own VIIIth and ruler of his XIIth, his self-undoing could also lead to his own early demise. Because these planets are not angular Sam would not he a perpetually violent man, but he would be capable of reacting violently to violent stimuli.

At the time of the murder, progressed Mars and the converse Sun were transiting the Ascendant in the degree of the nodes. Converse MC was conjunct Neptune of deception and notoriety.

Progressed Ascendant was sextile Saturn, ruler of his wife's death and semi-square Mars, ruler of his temper and his self-undoing. The converse Ascendant was trine Pluto. If his temper was ever going to flare violently in his lifetime, this would be the time. The progressed Sun was sextile Jupiter, the trial or the lucky escape. Although all of these describe the events without condemning or exonerating him, it would seem an innocent man would have sustained more injury without being killed.

From Sam's chart we get further evidence that Marilyn's death was unlikely to be the result of her affair. Saturn in the wife's fifth (his XIth) can produce a pregnant wife, not a cheating one. The ruler of that house in her VIIIth (his IInd) indicated the death of her and her child, not her and her lover. (Either in interpretation, the former only in fact.)

One other factor must be taken into consideration. Dr. Sam is not emotionally driven to a great degree. Although he may present himself as spontaneous and impulsive on the surface, when his survival is at stake he is cold and calculating. A Capricorn Sun and a Virgo Moon seldom take an initiative without planning, although they will strongly resist and fight back when attacked. Had he planned this murder, you can bet that it would have been done in a far more subtle and methodical way. He was, after all, a doctor. However, though the murder was obviously spontaneous, the story afterward was well-contrived and sufficiently plausible ultimately to overturn the conviction.

Could Dr. Sam have killed his wife or assisted in her murder? Yes.

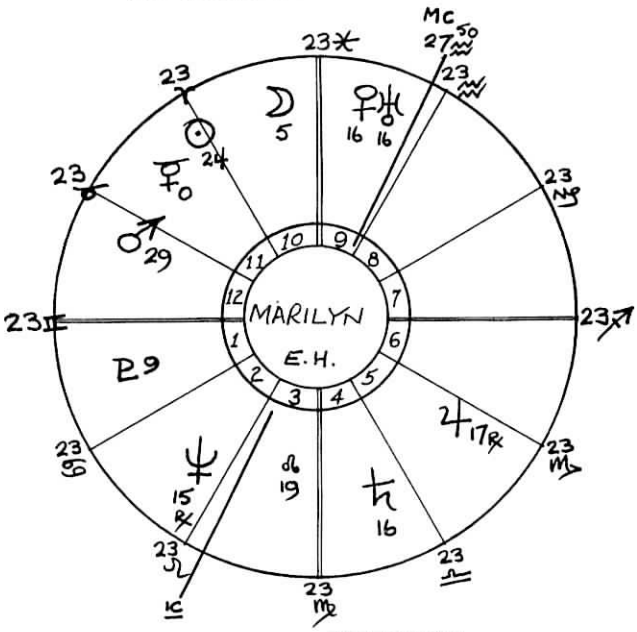
From his chart alone, he is the lucky open enemy of his wife, who may have willed her death and participated in or supported it. If there were another assailant, he was either a neighbor, a friend, or a relative. A stranger would have been under his control (Uranus in Pisces, Jupiter in the first). Sam is unlikely to trust strangers: Uranus opposite Moon (causing his own death) and square his ruling planet. A stranger would have also shown up as either his or his wife's VIIth or XIIth house. The 'stranger' is in the IVth, a member of the family or a fabrication, Uranus in Pisces.

MARILYN'S CHART:

COULD THIS WOMAN BE KILLED BY HER HUSBAND?

Marilyn has both Sun and Moon in Aries. She will he attracted to very strong and potentially volatile men. Her Moon is square Pluto, which can indicate danger of death through childbirth, and also fear of or possibility of being overpowered violently as a woman. The Saturn opposition (Saturn ruler of her VIIIth) at the mid-point of the Sun and Moon accentuates the death, violence, dangerous childbirth potential. Sagittarius on her VIIth, with its ruler in Scorpio in the VIth (twelfth of the VIIth) indicates a husband who has a hidden streak of anger or violence, one who may indulge in many secret activities. This potential is aggravated by the ruler of the XIth (his Vth) in her twelfth, carrying on secret affairs behind her back. The ruler of the VIIth in Scorpio connects her husband with death. (The husband could also cause her death by impregnating her and causing her to die through childbirth). Mars in her XIIth indicates that her secret enemy, who could be a lover of the husband, could also cause trouble

MARILYN SHEPPARD
14th April 1923
04:00 UT (09:00 EST)
Cleveland, Ohio: 41N30 81W42
(Source: Lois Rodden "Profiles Of Women"
who quotes birth certificate)



SECONDARIES

	NATAL	PROGRESSED	CONVERSE
SO	23AR36	23TA56	22PS45
LU	5AR21	22TA25	17AQ30
ME	0TA15	10GM47	1PS55
VE	15PS45	23AR01	9AQ16
MA	28TA57	20GM01	7TA18
JP	16SC37 R	12SC47 R	18SC49 R
SA	16LB15 R	14LB11 R	18LB33 R
UR	15PS44	16PS58	14PS04
NP	15LE26 R	15LE29	15LE53 R
PL	9CN10	9CN36	9CN06 R
NN	18VG52	17VG12	20VG31
MC	27LE50	0LB52	27CN11
AS	23GM00	20CN02	17TA27
PF	4GM44	18CN32	12AR12

for him, Mars opposite the Jupiter. Had the husband and lover killed her, he is unlikely to have gotten off. The ruler of her VIIIth is in the sign on her fifth, so that her death could be either caused by her lover or by her child, or by a friend of her husband, ruler of her VIIIth in the husband's XIth (actually in the IVth: at home or by a family member). Saturn is also ruler of the husband's IIIrd of neighbors or relatives, which reinforces and parallels the indicators on Sam's own chart. Sun, ruler of her IIIrd is opposite Saturn ruler of her VIIIth, implicating a relative or neighbor in her death. As we go through the possibilities, we begin to see the patterns that repeat themselves on each chart, which, in turn, helps us eliminate interpretations that either don't fit the facts or don't fit the planetary reverberations.

Ruler of her VIIIth in Libra implicates her husband in her death. Ruler of the husband's XIth conjunct Uranus, ruler of his IIIrd in his IIIrd (the IXth of the chart) reinforces again the neighbor, friend, relative connection of Sam's chart. Pisces keeps the person hidden and can create a fabrication or lie.

The evidence here is not as strong. Yes, Marilyn could marry a violent man. Yes, her husband could he implicated in her death. However, if you set Marilyn's cusps by the MC (often more indicative of what she actually gets in her life as opposed to what she and others perceive she gets) you will find Taurus on the first with Scorpio on the VIIth and Mars, ruler of the VIIth, in the first doing her physical harm. Her death Sagittarius on VIIIth gives a lucky Jupiter to the controller of her death in the VIth, the self-undoing and imprisonment of her husband. The Sun, her

husband, is in the XIIth, her secret enemy. Her death and the death of her second child are indicated as occurring simultaneously, which they are not on the Ascendant-controlled chart.

Because the Sun in the XIIth can also indicate her own self-undoing, it is likely that she, like many Aries women, started the physical fight that ultimately ended in her death. It is likely that Marilyn could not tolerate Sam's affairs. It is equally likely that she saw him as the jovial Sagittarian that he appeared to be and that she trusted he would never do her real physical harm.

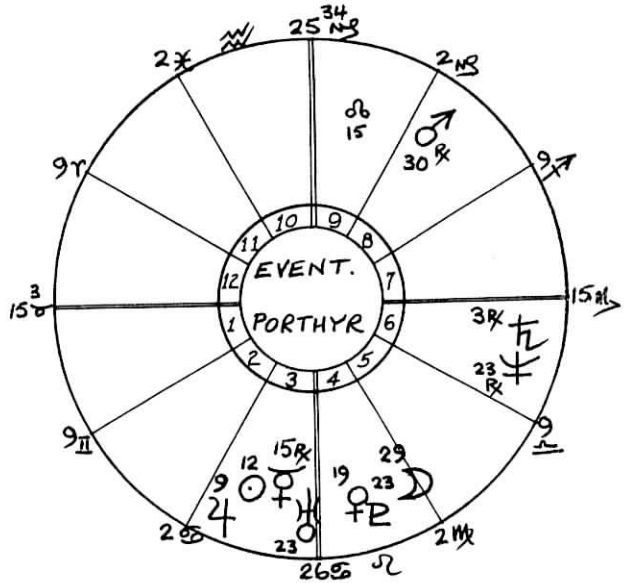
Both Sam and Marilyn had progressed Mars conjunct their respective Ascendants at the time of her death. It was a time of potential violence or harm for each of them. Marilyn died. Sam sustained minor injury from an equally intense progression.

THE EVENT CHART:

COULD A HUSBAND KILL A WIFE DURING THESE HOURS?

Let's look at a possible event chart for 2:30 AM EDT, an approximate time of the murder. As an event chart it appears to fit the situation. It also echoes Marilyn's MC-generated first house cusp. The Sun is in the IIIrd house, a matter that attracted the attention of the newspapers, could have concerned a neighbor, and occurred in a wealthy suburb. This is enhanced by its conjunction with Jupiter, giving it a great deal of publicity and conjunct Mercury, the neighbor again, and Uranus, something that broke the law and was sensational. Being conjunct the ruler of the VIIIth it's about a death; in Cancer, the death of a woman; conjunct

THE EVENT:
MARILYN SHEPPARD'S MURDER
02:30 EDT, 4th July 1954
(22:30 UT 3rd July 1954)
Cleveland, Ohio: 41N30 81W42



TRANSITS

SO	11CN45
LU	28LE42
ME	14CN47 R
VE	19LE28
MA	29SG43 R
JP	9CN11
SA	2SC39 R
UR	22CN37
NP	23LB17 R
PL	23LE21
NN	14CP59
MC	25CP34
AS	15TA03
PF	2CN00

Jupiter in Cancer, a pregnant woman.

The Moon tells what happened. The Moon was last over Pluto and made its last aspect to Pluto: a violent death. In the IVth house: a death in the home. Intercepted in the IVth, no witnesses but the perpetrators. The Moon is almost void of course, the only aspect left is its trine to Mars. The Moon will bring us in contact with at least one of the murderers, since Mars is co-ruler of the VIIth, the house of open enemies, the assailant.

Let's see if the Ascendant verifies this. Taurus rising indicates that the person is a wealthy and attractive woman. Venus in Leo, a woman of social prominence. Venus conjunct Pluto in the IVth, a woman who was violently murdered in her home. Mars is in her VIIIth house, also an indicator of a violent death. Her second child, VIIth house, died with her, the relevant positions of Mars and Pluto.

This chart describes the essential facts of the situation, about which there is no dispute.

Next question: who was the murderer? The murderer is the VIIth house. The VIIth house has two rulers, Mars and Pluto. The classical ruler, Mars, is in the dual sign of Sagittarius. There were two murderers or at least collaborators. (Sam testified to only one assailant.) Mars-retrograde trine the Moon and Pluto intercepted suggest that one would be caught and one wouldn't.

Could the husband be one of the murderers? Undeniably, yes. In addition to the sign of murder and violence on the VIIth of marriage, Pluto, the planet of violence, is conjunct Venus, the marital partner. Mars, ruler of the marital VIIth, is in the death VIIIth. (If this prime violent sign were not on the VIIth, the marital partner would not be so indicated.)

If this is an accurate chart of the time of death, there is little question as to the probable guilt or collusion of the husband. Although this is the best bet for the time of death, if you move the chart to the sign earlier, or the sign later, you still get lying and potential violence by the husband.

A glance at the transits will indicate that Marilyn's Sun was being opposed by transiting Neptune, being deceived by a man and also becoming aware of that deception. Venus had just transited Sam's Neptune, suggesting he had just come home from a liaison. Pluto on the Neptune indicates having the deception exposed. The Sun is conjunct Sam's Pluto in Cancer in his VIIIth, Uranus is square her Sun and exactly opposite her VIIIth cusp, obviously this didn't mean her husband's unexpected death. It is possible that Marilyn threatened divorce and attacked him, even tried to kill him. He resisted, fearing her financial demands and the scandal. (Don't forget that at this time a divorced man couldn't be elected president.) Once physically engaged, Sam blacked out and lost control. Sam had added protection from transiting Jupiter on his Pluto ruler of his XIIth of secrets. His luck consisted of his going to jail, not to his execution.

WHO IS THE SECOND PERSON?

In the event chart, Pisces is in the house of love affairs of the husband. Ruler, Jupiter is in the IIIrd, the house of neighbors. The co-ruler, Neptune, is in the VIth, self-undoing of the VIIth. The conversation preceding the murder was definitely about Sam's affairs and about their joint resources since Jupiter rules both the VIIIth and

the XIth.

The husband of Sam's lover is the Vth. Ruled by a retrograde Mercury square Neptune, it is more likely that he was deceived rather than active in the affair. For the same reason it is unlikely that Marilyn was carrying on an affair with him or with anyone else. The Vth is also the first child, who was untouched in the melee. Since we know for sure the child was not involved, it is unlikely that anyone of a Vth house nature could have been the perpetrator.

Marilyn's secret enemy, XIIth house, is ruled by Mars. This planet is retrograde, in the last degree of the sign and in Sagittarius, indicating that he will get away. So let's go back. The ruler of the VIIth is in a masculine sign, Leo. The sign on the XIIth and it's ruler are also masculine. Although Sam's lover may have been the motive of the murder, or maybe just the occasion of the final blow-up, the planets of the XIth are not strongly implicated in the act itself, except possibly in the guise of the Moon. The Moon is not, however, connected strongly to either planet.

So let's revise our interpretation of the IIIrd house. The IIIrd house is also the house of brothers and sisters, and of people who are connected to your life whether or not you want them to be, cousins, neighbors, etc.

Cancer is on the cusp of the third, indicating that the "neighbor" could also be a family member. In fact, Sam's brothers lived in the neighborhood. The ruler of the secret enemy of Marilyn, Mars, is in Sagittarius, the sign of in-laws. The person for whom Sam might sacrifice himself could well be a brother, ruler of the third from the VIIth in the twelfth of the VIIth and also in Scorpio, the sign of violence.

Would the Sam Sheppard who had casual affairs lie to protect just another lover? Unlikely. Might he stonewall to protect a brother? One who tried to help, before or after? Probably. His natal Vth, the second brother, has the sign of Aries on the cusp with the ruler in Sam's XIIth. The ruler of his Vth on the event chart is also in his event XIIth. The sign of Marilyn's secret enemy is Aries, Sam's natal second brother (fifth house).

If we go back to Marilyn's natal chart, we can see that she would he capable of creating a strong loving friendship with the brother of her husband, Venus conjunct Uranus in the IXth. Either brother of Sam could be involved. Aquarius is on the cusp of Sam's IIIrd (brother). Uranus opposes the Moon, Sam's wife, and ruler of his VIIIth, bringing the brother into a connection with a death that would involve Sam. The co-ruler, Saturn, is square Venus, Sam's wife. Since Venus, ruler of his wife's Vth, is conjunct the cusp of the IIIrd, he could have perceived his wife having an affair or a loving friendship with his brother. Since the Saturn is square the Venus, it is unlikely to have been consummated and anything more than friendship. Marilyn may have called upon this brother to help. The brother may have arrived too late to save her, but in time to "save" Sam. Sam would have stuck to his story to save himself. He would have gone to prison to save his brother.

This scenario is just as plausible astrologically as any other and just as impossible to prove. After Sam's exoneration, he married a German woman, Ariane, who championed him while he was in prison. The marriage was short-lived. Sam wrote a book, married a third time, and was a professional wrestler for a short time before he died at a

relatively early age in April 1970.

The irony is that Marilyn might possibly have died in the second childbirth, given her very difficult progressions, including a progressed New Moon, which is often a death aspect, and transits that included an eclipse on her Pluto and a weakening Neptune opposite her Sun.

Was his Jupiter rising in Sagittarius lucky? No, if you look at the events in his life and believe his innocence. Most certainly, if you believe his guilt.

# # #

INFLATION VERSUS DEFLATION

THE REVERSE TOOTSIE-ROLL EFFECT [*1]

BILL MERIDIAN

SOUND BUSINESS and investment decisions cannot be made without an understanding of the inflation-deflation phenomenon. After obtaining a B.S. degree in banking and an M.B.A. in corporate finance, I had no true comprehension of the Fed, gold, the dollar, etc. Reason: the subject is deliberately not taught.

Many disagree with the notion that deflation is coming. Well, as Einstein said, "The answer is yes, or no, depending on your point of view." Let's begin with some definitions.

The dictionary defines "inflation" as: "An increase in the amount of currency in circulation, resulting in a relatively sharp and sudden fall in its value and rise in prices."

"Deflation" is defined as: "A lessening of the amount of money in circulation, resulting in a relatively sharp and sudden rise in its value and a fall in prices."

Note that price changes are a result of inflation and deflation, and not the phenomenon itself. Inflation can be the cause of rising prices, but it does not simply consist of a rise in prices.

Where does the excess money (credit in the present case) come from? The source has been and still is the Federal Reserve. But the Fed is having more and more difficulty. The reason is the lessening velocity of money.

Velocity can be computed by dividing the nation's G.N.P. (gross national product) by a measure of money supply like M-1 (total cash in circulation, including the amount in checking accounts), much as one calculates an inventory turnover ratio for a retail store. The ratio is an expression of how rapidly money is turning around in the economy. Generally speaking, happy and confident people spend more freely, while apprehensive, debt-laden folks spend less freely. Thus, the Fed can force credit into the banking system, increasing the money stock. This, in turn, can increase M-1 and all the other measures of money supply.

The Fed can continue pushing funds into the system, but no-one can force people to spend it. This is a function of psychology, which can be measured by planetary positions; it just happens that the long-term forecast is defla-

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[*1] Previously published as part of Cycles Research, a financial newsletter, available from Bill Meridian, 111 Waverly Place, NYC 10011

tionary. This does not mean that we will not experience spurts in the consumer price index, but these will be short-term moves up in a long-term move down.

About four or five years ago, some other analysts and myself recommended a sleepy stock called Tootsie Roll. If you have ever eaten one of these dreadful little things, you know that the primary components are cocoa and sugar. With the costs of each of these collapsing at the time, TR's costs could be expected to drop sharply while the retail price of the candy was constant, thereby boosting profits. The stock rose from $17 to $70. Within the next few years, the combination of declining velocity and recession will reduce the public's artificially-inflated purchasing power to the extent that the retail price of Tootsies will also drop. This deflation has already disrupted the farmer in the Midwest following the collapse of commodity prices in the early eighties.

At the time Tootsie Roll's costs were decreasing, about 80 percent of the companies listed on the NYSE also benefited from falling costs of energy and raw materials. Their profits generally rose. This attracted the investors, and the 1982 stock market rally was on.

In the last half of 1987, the deflation that had already swept through the nation's heartland reached Wall Street. You do not have to look any further to find a "cause" of the October stock market crash--not at program trading, inside traders or takeover specialists. If you understand this and the effect of Neptune in Capricorn, you've no need to look any further for an explanation of the crash.

When this reverse Tootsie Roll effect hits the general economy, the resultant economic dislocation will likely start a panic.

NEPTUNE IN CAPRICORN

Neptune spends about 14 years in each Zodiacal sign. Its passage through fire signs has coincided with periods of inflation while the subsequent passage through earth signs has heralded deflation [*2] :

Neptune affects each of us individually, and therefore it affects all aspects of society. Neptune represents inner feelings and images on a mass level. The summation of our inner beliefs create trends in all areas of life. Thus, Neptune represents mass shifts in attitude as it transits through space. The best study of its effects is found in Stan Barker's The Signs of the Times [*3] The following passage demonstrates Barker's interpretation of the general Neptune effect as it passes through the Zodiac:

"EARTH waves (Taurus, Virgo and Capricorn) put a focus on natural resources and the economy.

"AIR waves (Gemini, Libra and Aquarius), as the term implies, tend to be concerned with communication and the transmission of ideas, usually those of reform and change.

"WATER waves (Cancer, Scorpio and Pisces) are usually times of great public emotion and zealous causes."

Neptune was last in an earth sign (Virgo) from 1929 to 1942. It was last in Capricorn 1820-1834. The latter period marked a return to conservatism and tradition in all fields, and more concern with responsibility and status plus economic concerns. Old architecture, literature and music were rediscovered.

[*2] For a more in-depth analysis, see Astro-Economics by Barry Lynes.
[*3] Published by Llewellyn.

Period	Neptune in	Element	Result
1807-20	Sagittarius	Fire	Inflation
1820-34	Capricorn	Earth	Deflation
1861-75	Aries	Fire	Inflation
1875-88	Taurus	Earth	Deflation
1915-29	Leo	Fire	Inflation
1929-42	Virgo	Earth	Deflation
1970-84	Sagittarius	Fire	Inflation
1984-98	Capricorn	Earth	Deflation

Today we see these trends re-emerging.

The economic/political parallels are the most fascinating:

In 1820-34 the U.S. was struggling to compete with lower-cost British goods. Many factories closed and banks failed. The country adopted tariffs. Andy Jackson took on the Bank of the U.S., a private central bank that attempted to usurp economic control. The Monroe Doctrine was established. There was a push for "economic rights" and an increase in black militancy. There were many technological developments.

We can easily see the same trends today and can expect them to continue through 1998. Most important, the velocity of money will likely continue its decline, begun in 1980, as it did from 1929 to 1945, when Neptune was last in an earth sign, Virgo. It is shocking to note that the amount of debt piled up in America's first 200 years has been more than doubled since Reagan took office. With velocity on the wane, the Fed can pump all the funds it wishes into the system. Reduced velocity reflects the public's increasing reluctance to go into debt, as symbolized by Neptune in Capricorn. This is not the fault of our free enterprise system, however: it is due to the use of socialist institutions, such as a central bank, graduated income taxes, etc.

THE EFFECT ON REAL ESTATE

As the debt-load makes a cash crunch inevitable, real estate--the least liquid of all assets--will be in for a rough time. Much of the excess credit created by the Fed went into real estate during the seventies; we can expect it to begin to come out soon. Here's how deflation works. When I was in Houston in 1985, a bank was trying to unload a small tract of half-built houses. They had paid $450,000 and could find no buyers due to the city's oil-induced problems. The investment was now worth what it would fetch--zero. The difference between zero and $450,000 is the amount of money that has left the system--this is deflation.

By the way, there's a saying that the best job in Houston nowadays is painting "For Rent" signs.

It is spreading to the Big Apple. There are an increasing number of unrented store fronts and rumors that condo and co-op prices are falling faster than real estate interests will admit. I saw a survey that reckons that 50% to 60% of all new co-ops and condos are held in inventory for speculators. Expect them to dump these units this year. The entrance of Saturn and Uranus into Capricorn in the next month will hasten the process, but the toughest times begin one year from now.

The Rockefellers dumped Rockefeller Center onto the public, so what do you think you should do? Follow the smart money--shed those real estate assets this year.

RECESSION DUE IN 1989

Jupiter and Saturn are conjunct every twenty years. Nine of the last twelve conjunctions have coincided with bottoms in recessions or depressions. The last set of conjunctions were in 1981 and 1982--three of them. About ten years after the conjunction the pair are in opposition. When the opposition has been joined by other outer planets, as it was in 1813-14, 1872-73 and 1931-32, recessions and depressions have occurred. The next series of oppositions are in 1989-1991, during which time there will be five oppositions and also a tie-up with Neptune. My research demonstrates that the more aspects that occur, the stronger the effect. In addition, the U.S.A. has planets, including the Sun, in the opposite sign of Cancer. We can expect a severe recession, if not an outright depression.

# # #

LOCAL SPACE CHARTS

AN AID TO THE VERIFICATION OF PRESIDENT REAGAN'S TIME OF BIRTH

MARGARET MILLARD & STEVE BLAKE

TO MARK the position of a point in space astrologers use the Zodiac and celestial latitude. Astronomers and navigators use altitude and azimuth for certain purposes. It is possible to calculate charts using these coordinates. In recent years these have been called: local space charts."

Measurements in azimuth are made along the horizon of the observer. The usual convention is to start at the north point of the horizon and measure towards the east. Measurements in altitude are made from the observer towards the zenith (plus) or towards the nadir (minus).

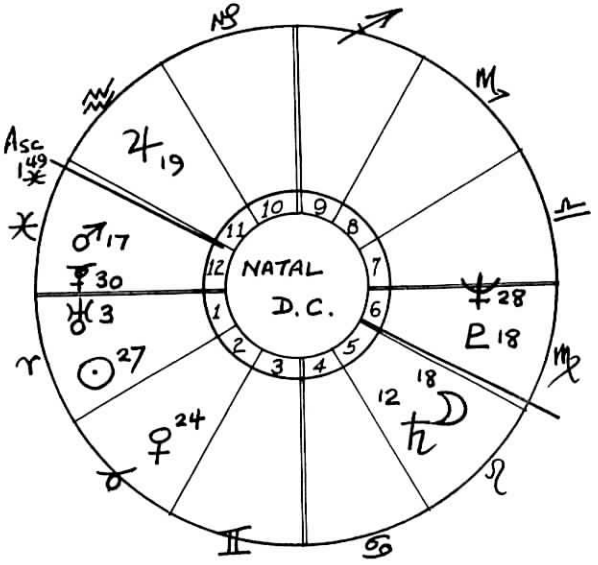
If a local space chart for the time of a significant event is compared with an accurately-timed local space birth chart for that place, there are astrologically appropriate aspects between the two charts. If the birth time is not correct, any aspects between them will be due simply to chance.

Alexander Marr has rectified the chart of Ronald Reagan to 07:44:06 UT with 25°49.5' Scorpio rising (6th February 1911, 41N38 89W49). He used primary directions for 36 events in the Topocentric system. Many speculative charts are supported by other astrologers, each with their own method of rectification.

The beauty of local space charts is that they are specific for a given moment of time. The earth spins quite quickly, altering the apparent position of planets in the sky, as you will see if you go out on some starry night.

Reagan's chart in local space for the times of three events was examined to test Alexander Marr's rectification. The times of two of these events have been published, his inauguration and the assassination attempt. A minimum of three events was needed. Fortunately the beginning of the debate with President Carter just before the election of 1980 was broadcast live on television, and the exact time Reagan began to speak was written down. This debate was widely

RONALD REAGAN
Birth chart in local space
for Washington D.C.



credited with having greatly helped him to win the election a few days later.

The positions of the planets in the accompanying figures are shown as if placed in the twelve signs of the Zodiac instead of being identified in the conventional 360° of azimuth. These positions in the Zodiac bear no relationship to the usual Zodiacal positions, they are merely a method of charting the relative positions of planets as measured along the horizontal plane. As astrologers are accustomed to noting aspects in the Zodiac rather than using only numbers, this convention has been adopted here. We always use 0° Cancer as the Midheaven in a local space chart. The Ascendant is that of the usual chart, calculated in the normal way (relocated, of course) and then translated into Azimuth.

ASSASSINATION ATTEMPT

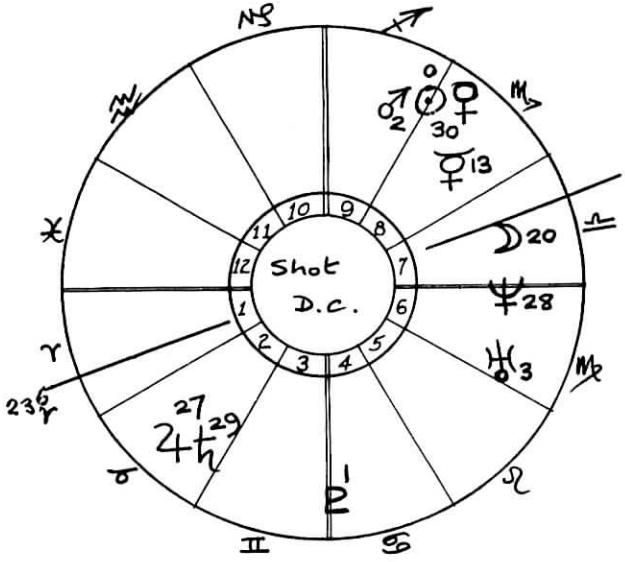
30th March 1981, 18:25 UT (13:25 EST). Washington D.C.: 38N53:48, 77W02:12.

This was the first chart set up. The mutual aspects could not have been more appropriate.

One would expect to find a prominent Mars. The most striking of the aspects is that the transiting Sun is at the midpoint of transiting Mars and Saturn, with an orb of exactitude of only 4' of arc. This, of course, is not a comparison between the charts.

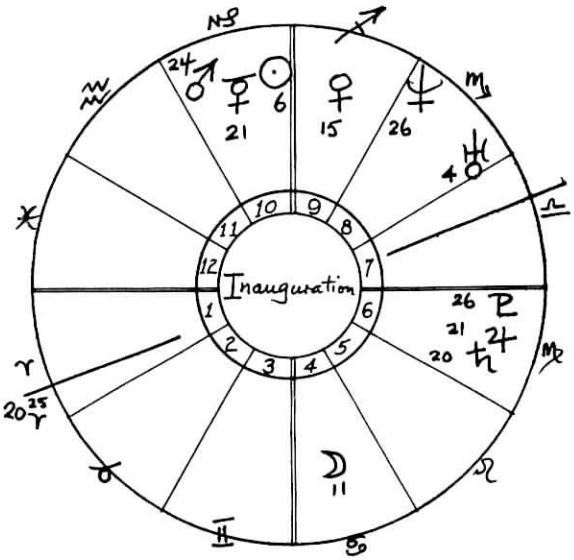
The other really striking configuration is the comparison of altitude values between the two charts:

Natal altitude of Sun	= -51.27 at D.C.
Altitude of transit Sun	= 51.22
Altitude of Mars t	= 51.20
Altitude of Jupiter t	= -46.34
Altitude of Saturn t	= -46.47



Local space chart
for the assassination attempt

REAGAN'S INAUGURATION
Local space chart
20th January 1981
16:56:50 UT (11:56:50 EST)
Washington D.C. 38N53:24 77W00:36



Synastry aspects are:

Natal body	Aspect	Transit body	Orb
Sun	144	Saturn	27'
Sun	150	Neptune	30'
Sun	144	Jupiter	35'
Sun	150	Pluto	48'
Venus	180	Neptune	1°49'
Sun	90	Mars	2°13'
Uranus	90	Sun	2°23'
Mercury	180	Pluto	3°58'

We also set up the local space chart for the natal time of 1:50 p.m., which I used to favor. Absolutely no mutual aspects were found between this chart and that of the assassination attempt.

INAUGURATION

At the moment of the inauguration, transit Neptune was semisquare the midpoint of transit Sun/Jupiter (orb 1' of arc). This is extremely interesting. It seems to indicate that local space aspects have a very personal meaning. Not for Ronald Reagan the awesome responsibility of taking over the leadership of the most powerful country in the world. There are no strong Saturn aspects! For him it was his entrance on stage in the most spectacular part he was ever to play. The indicator was Neptune, a dream come true.

We think these aspects are what would be expected.

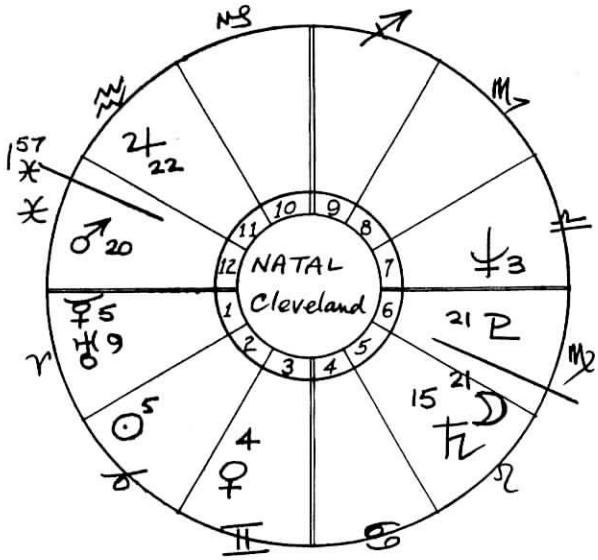
DEBATE WITH CARTER

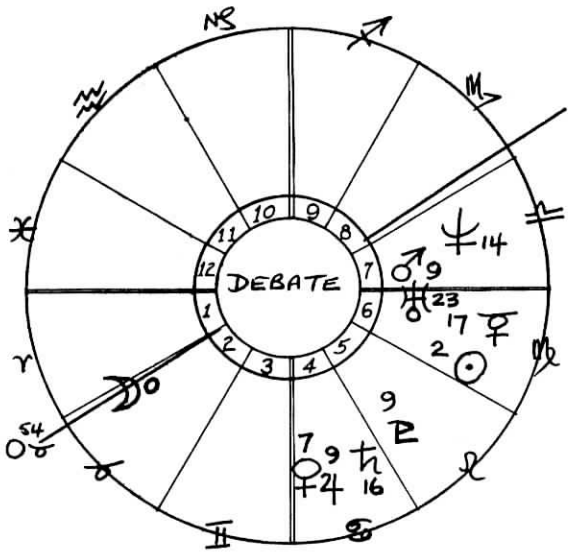
The debate with Carter was in Cleveland, Ohio (41N30, 81W42) on 28th October 1980. The time when Reagan began to speak was 9:34:18 EST., as noted from the telecast seen in Portland, Maine.

It was a good time for Reagan. He was in a fighting mood. The local space chart shows an altitude contact between natal Mars at -26.09 and debate Mars at -25.14.

The natal Moon-Node conjunction was square the debate Nodes (2' orb). Debate Sun was opposing the Ascendant in Reagan's Cleveland local space chart (orb 3'). Natal Uranus was being opposed by transit Mars (22') and squared by transit Jupiter (13'). Transit Mercury opposed natal Mars (3°02'). Transit

RONALD REAGAN
Birth chart in local space
for Cleveland, Ohio





START OF DEBATE
LOCAL SPACE CHART

Moon, on the local space Ascendant, was conjunct natal Sun (orb 4°44').

Perhaps these aspects between the two charts will not be considered to be extremely close, but the ones listed are appropriate. Jupiter, Mars, Mercury and Uranus would be expected to have aspects to one another in a debate where the stakes are high. Natal Sun close to the Moon and Ascendant of the debate chart shows the rapport the Reagan personality was able to achieve with the viewing public.

In summary, we think that the aspects of all three events support Alexander Marr's rectification. The altitude aspects in local space between natal Sun and transiting Mars and Sun at the time of the attempted assassination are particularly convincing.

HOW TO CAST A LOCAL SPACE CHART

1. Calculate the right ascension of the Midheaven (RAMC).
2. Calculate the right ascension (RA) and declination (Decl.) of all bodies.
3. Calculate the Horizontal Equatorial Distance (HED) for all bodies, using the following formula:

HED = RA of body - (RAMC + 90)

Subtract the latitude of birth from 90° to obtain the co-latitude. Change the sign to negative. This is the NCL, the negative co-latitude.

Find the East Azimuth (E.A.) by the formula:

Y = (cos NCL x cos Decl. x sin HED)
- (sin NCL x sin Decl.)

X = cos Decl. x cos HED
then East Azimuth = arctan (Y/X)

(continued page 64)

THE LESSER MALEFIC [*1]

PRIER WINTLE

IN TRADITIONAL astrology Mars is the Lesser Malefic. However bad he may be he is not quite as evil as Saturn, the Greater Malefic; both planets have been feared throughout the history of astrology until the beginning of the 20th century. Since then, however, there has been a change. The description of either planet as a malefic is likely to be looked at askance in current astrological circles. In the case of Mars, it is accepted practice to admire the red planet and to see in him nothing but the necessary principle of vital energy as depicted in the horoscope. There are no "bad" planets nowadays. Everything in the chart is there to be used, and it is up to us whether we use it constructively or otherwise. This includes all the squares and oppositions (they are "energizing"), the South Node of the Moon and, of course, the Johnny-come-lately planets Uranus, Neptune and Pluto. The ancients didn't know about these, but no doubt if they had they would have regarded them as ominous, too.

What modern astrology tends to do is to turn everything in a chart back upon the owner of it. The outcome is entirely his or her responsibility. "Your chart is what you make of it", we are told. Modern astrologers claim to be giving a psychological description of the person who is going to have the opportunity to make something of his or her chart, but if at the end of the description the greatest part of the life pattern to be followed is handed back as "up to you", then even as a psychological description it is inconclusive. Clearly, standing behind all these astrological categories there is a real person who is not described by them, since he is going to make use of them. But is this really true? Is astrology really as limited as this, or were the ancient astrologers nearer the truth when they claimed that astrological influences penetrated everything, including both events and personalities, and that some things were good while others were bad?

Modern occult, psychological and astrological concepts about the nature of the world and each person's place in it tend to slip unknowingly into the fallacy of solipsism. To say "I am responsible for all that happens to me in this life--I can't blame anyone else," has a noble sound, but it may bear little or no relation to the facts of the case. The truth is that we all continuously influence other people and are influenced by them every day of our lives. Everyone knows that he can both help and hurt other people. There is a moral choice which affects the welfare of others implicit in practically every situation we meet in life. And just as we affect others so they in their turn affect us. The truth is that benefic and malefic intent are both possible, and so are the actions which follow from them.

[*1] This article, in a somewhat different form, was originally published in the December 1983 issue of American Astrology. We wish to thank the editors for kindly permitting its present publication.

It is possible for a person to frustrate, ruin, or even end, the life of another person. The paradox is that if this were not possible, freedom would not be possible either. Freedom consists precisely in the possibility of relating in a complete sense to another person, with all the potentialities for good and evil, love and hate, co-operation and concern or manipulation and abuse which are what real life is all about. It does not consist in the solipsistic condition where we alone determine what happens to us and decide whether we are happy or not, without reference to others, for that is really an evasion of the responsibility for external life. We are only truly free when we come out of our personal cocoon and face up to the possibility of evil as well as good.

An astrology which is genuine must be able to reflect and describe life in this wider sense, and for the purpose its vocabulary must include words for evil as well as for good. We frequently hear that old astrology was too black and white and simplistic, and to some extent this is true. It categorized and polarized things without the insights and subtleties we are capable of today. Yet that is no argument for cutting out categorization and polarization altogether. We have to categorize and polarize because that is the way in which the human mind understands anything. Like a computer which operates on a binary system, it asks a long string of either-or questions: is it this or that? Finally it tots up the yeses and noes and builds its concept of what it is dealing with out of the framework they have provided. The currently disapproved-of words "good" and "bad" are essential categories in this process for they describe something quite real and fundamental about the nature of life itself. Just as it is impossible to describe a chair adequately by saying it consists of a flat plane supported by four uprights, two of which are continued up above the plane and joined by a crossbar at the top, without saying it is for sitting on, so it is equally impossible to describe life adequately without saying that it has a purpose, and that ultimately everything which subserves this purpose is good. Conversely, everything which obstructs or subverts it is bad.

If we admit this then we have readmitted the principles of good and evil into our world picture and we shall have to use astrological terms which correspond, in some measure, to the old ideas of benefic and malefic influences. Moreover, they will not only apply to people. Many of the impersonal circumstances of life--environment, health, accidents, wealth or poverty, and the actual timing of events, to name but a few--can also advance or frustrate life's process and purpose. These things too, therefore, may justly be categorized as good or bad, without prejudice to other categorizations to which they will be subject which will all go to build up our final picture of and judgment upon them. Possibly the astrological benefics and malefics can therefore assist us to decide whether a particular event or environment is good or bad, just as traditional astrology always claimed they could. The only difference may be that today we can hope to apply our judgment with more insight.

Granting that the idea of benefic and malefic astrological influences may be acceptable after all, how adequate could the traditional classification of the planets into two benefics, two malefics, and the neutral lights, accompanied by an ambivalent Mercury, be to

satisfy the requirements which have been outlined? Almost certainly there will be a chorus of assertion that it is totally inadequate and misleading. "Even if good and bad are concepts which correspond to objective realities", we shall be told, "it is still totally impossible to say that Saturn is bad and Jupiter is good. Both real-life and astrological symbolism are infinitely more subtle than that. It is in the ways that these principles interact, or in what we personally make of them, that the goodness or badness consists". This sounds like good up-to-date common sense, doesn't it? However, if you look more closely at what it implies you discover that once again the essence or the problem has been pushed out of the province covered by astrology into that strange limbo where people are able to "make use of" astrology, "apply" their charts, and so on. These people may be wise or stupid in the use they make of their charts, as well as good or bad, but astrology cannot touch them nor get to grips with their ethics in any way, since it is implied that it has none of its own.

I suggest that it is necessary to go back to the old classification and take a new look at it. Have we misunderstood it, or failed to perceive unsuspected depths in it after all? I believe that we have, and that a re-appraisal is long overdue. A closer look at Mars, the Lesser Malefic, will illustrate what I mean.

Who has not experienced sudden trouble, often associated with violence or tumult or pain (or all three together) under prominent adverse directions or transits of Mars? And when, where an afflicted Mars is prominent in a birth chart, has the native not had a life in which temper, impatience, bitter competition, confrontations and enmity play a leading part? Is he not habitually subject to sudden accidents, bruises, cuts and burns? Moreover, even when Mars is not afflicted but merely rising in close proximity to the Ascendant, how often do we not see prominent birth marks or accident scars on the face? They may occur even with a notably well-aspected Mars. A Mars person is always a pusher and noted for hurry and impatience. With fortunate aspects he may be successful and be applauded for "cutting through red tape", etc., but even this always involves problems and uncomfortable readjustments for other people. Mars never really co-operates. He challenges the world in which he finds himself, both as regards people and circumstances. However much he may control or modify the impulse, the Mars native always yearns inwardly to assert himself by flattening those around him.

How much of this is "good"? Is any of it really good? The with-it modern astrologer will undoubtedly reply that everything I have listed is an essential aspect of real life. Without the dynamic Mars impulse manifestation would remain static. Nothing would get done because there would be no fighting urge towards achievement. The accidents to the native himself and the discomfort suffered by other people may be regrettable, but they are the unavoidable accompaniments of the process by which energy overcomes inertia. We must accept them as incidentals in a cosmic order which on balance is overwhelmingly positive, constructive and good.

As against this I maintain that there are other principles in the horoscope which make for achievement much more constructively than Mars ever does. The creative impulse and energy of the Sun and the large vision and jovial impetus of Jupiter are obvious examples.

The Mars principle is always destructive. I am not, of course, for one moment suggesting that all people who have Mars rising or prominent in their charts are evil. The chart as a whole will show whether the person concerned has the temperament and the character to modify or turn the Mars impulse in a constructive direction. I do say, however, that the Mars impulse itself is always evil even though, due to the operation of Divine Providence in all things, good may sometimes come of it.

The fact that good may come from evil is an important principle. We ought to spend a few moments at this point giving attention to it, in order to get it into clear perspective. There is a famous passage in the Bible, in Isaiah 45:7, which tells us that God himself is the author of evil. In the King James Bible it reads as follows:

"I form the light and create darkness: I make peace and create evil: I the LORD do all these things".

Amazingly enough this passage is quite often advanced in support of their position by people who maintain and want to prove that there is no such thing as real evil. They argue that because God himself is the ultimate and absolute Good nothing that He creates can possibly be truly evil. Since He will work good from it it can only be evil from our point of view. But that is far from what God says. He says He is the author of both good and evil and He lists them as opposites. He didn't make evil good; He made it evil. He made a very definite distinction between the two, which it is our business here on Earth to learn to recognize. What He may make of either or both of them, by means of His Providence, does not blur the distinction at all. It certainly does not justify us in concluding that it does not matter which of them we choose. For us, our choice will make all the difference in the world. If we choose good we choose to work with the Divine Purpose in manifestation. If we choose evil we choose to work against it. Jesus commented on the principle, as is recorded in Matthew 10:39, pointing out that in the first case we find life, even if we lose our lives, while in the second we inevitably forfeit life despite all our efforts to save it. The old astrologers instinctively discerned the truth of this distinction, and it is implicit in their separation of the planets into two contrasting groups, the benefics and the malefics. They saw truly which planets worked in inward harmony with the Divine Plan and which did not, both outwardly in external events and circumstances and subjectively in the characters of the people born under them. Instead of brushing their classification aside, as if inapplicable in view of more profound modern insights into the subtleties and complexities of life and its motives, we should more humbly prepare ourselves to perceive its true profundity from a modern perspective.

Let us take an even closer look at Mars. I have already pointed out that the essential principle of Mars is destructiveness. Because this principle is present and operative to some degree in all of us--latent in some, overt in others--it has tended to become institutionalized. In all nations and states, at all periods in history, there has existed an institution expressly designed to regularize destruction and to set the seal of acceptability and respectability upon it. This institution is the Army. The real reasons why the armed forces have been an integral part of human society since its inception are not those we hear most frequently. We

usually hear that it is there for our defense. If we didn't have it we should be overrun by someone else's army. However, every "someone else" uses precisely the same argument about us in order to justify the existence of his own army. The real purpose of an army is to enable a few persons within each social group to control and direct the general destructiveness of that group. By focusing it upon certain specific objectives and confining it within definite patterns and norms, they usually manage to prevent the disintegration of their own group which might otherwise occur if its natural destructive elements were allowed to have free rein. In times of civil war, of course, these destructive elements are unleashed upon the group itself and the awful realities are revealed. In any war situation, moreover, once the resistance of one side is breaking down, the other side almost always perpetrates the most gross and evil brutalities upon it. The control over violent evil is then relaxed: a blind eye is turned to it, and it is regarded as temporarily "justified". Pious platitudes are muttered about "teaching aggressors a lesson" and so forth, although all that is actually happening is that the victors are indulging in an orgy of brutality without fear of reprisals against an enemy too weak to resist. Naturally a longing for vengeance is aroused in the victims, and this will almost certainly provide an excuse for more violence at some future time.

But the matter goes further than just this. Although destructiveness is the special sign-manual of Mars--the characteristic which it always manifests to some degree, in some form or other--the planet also shares the Greater Malefic's anti-life and anti-freedom tendency. This is particularly evident in the army's insistence upon discipline. Saturn and Mars are frequently contrasted as being the planets of inertia and energy respectively, and one often sees Mars represented as the champion of freedom and enthusiasm, opposing Saturn as the principle of discipline and restriction. Nothing could be farther from the truth. Freedom and enthusiasm as horoscopic principles are represented by Jupiter and the Sun, and anyone who only thinks of Saturn in connection with discipline has obviously never been anywhere near the army. The Mars principle reigns supreme in the army, and this institution is dedicated from first to last to the inculcation of discipline and the suppression of individual freedom and initiative. Army parades are in effect parades of robotized individuals, all forced to stand in an identical stiff posture, wearing the same clothes, subjected to the same haircut, and all obliged to execute the same jerky robot-like movements in response to commands shouted in a coarse and domineering tone. Recruits are subjected to several months of this to condition them thoroughly; they are then instructed in the various lethal techniques which they must be prepared to carry out mercilessly and efficiently, with no possibility of humanitarian thoughts towards the enemy intruding to impair their destructiveness. The most devastating armies are those composed of individuals who have fully identified themselves with the military anti-life ritual, and who can therefore deal death without remorse as they are already nine-tenths dead while in uniform. The remaining one-tenth is the irresponsible child-like individual whom society everywhere accepts as the "typical soldier".

There are, of course, individuals who seem to be completely cut out for an

army career. They adopt the stiff, upright bearing with satisfaction because it accords perfectly with their own inner natures and the way they want to appear. Such people have a desire to impress or to wield power over others, and they acquire a sense of prestige through the institution which is the symbol of power par excellence. There have even been whole nations which have identified themselves with the military ideal in this way. Examples are the Greek state of Sparta, the woman-dominated nation of the Amazons (who typically cut off one breast to signify their renunciation of softness), and Rome. Though almost always inferior in numbers to the enemies who surrounded them, these peoples succeeded in flattening their adversaries through superior discipline, better weapons training and courage. One must never minimize the courage of Mars. It is born of genuine subordination of the personality and ego to the military ideal. In its own way it involves just as perfect a concentration of the mind and transcendence of the lower self as that achieved by yoga adepts, although these may be following quite different ideals inspired by benevolence towards all of humanity. They too develop courage. Courage and concentration are, in fact, closely related principles, as may be clearly seen in the proverbial case of the mother who is entirely possessed by her love for her child. Mother-love can result in such a degree of one-pointed concentration that no act of heroism becomes impossible. The fact that those who are dominated by Mars can also achieve this same inward one-pointedness, though for cruel ends, should teach us a great deal about the effective mechanisms of human psychology if we are prepared to look squarely at the facts instead of only seeing what we expect or wish to see. The cruel concentration of Mars is the concentration of the natural predator, the wolf, the tiger, the eagle, and also the expert human hunter. While we may admire the steely efficiency of all of these, we should never blind ourselves to the pain they inflict and their essential destructiveness.

Nevertheless, in horoscopic terms, no one is ever wholly and completely a Mars individual. In any one of us Martian traits may be blended with a myriad different influences, bringing motives other than mere cruelty into play. Thus it has been aptly said that a surgeon has to be cruel to be kind. In a good surgeon the streak of cruelty is always there. Dr. Christian Barnard, the famous South African heart specialist, has related how as a child he performed all sorts of "operations" upon small animals. In adult life, however, this cruelty was sublimated in the service of healing. Even in the military field the same principle holds: Clausewitz's classic remark that in war the most ruthless course is always the kindest one demonstrates this. A general's aim should always be to take whatever action will put the quickest end to the whole conflict. This is always the kindest way for the enemy as well as for one's own troops. Considerations like these can give some insight into the way Providence may act to bring good out of evil, though it will certainly not be limited to these instances alone.

Born as we are into a world which is made up of both good and evil inextricably intertwined, our task is to eschew evil wherever we can and, where we cannot, to transmute as much of it as possible into good. The unavoidable omnipresence of evil is the essential message of Christ's parable of the wheat

and the tares (Matthew 13:24-30). It is discovered that a mischief-maker has sown thistles and weeds amongst a farmer's wheat, and his servants wish to root out the unwanted plants. He forbids this, however, pointing out that in the process the wheat would be rooted out as well. It is best to wait until both have grown to full stature when each will be fully recognizable. Then the harvest can be reaped and the weeds can be bound in bundles and burnt. The early Gnostics and some of their so-called "heretical" successors in medieval Christian Europe truly perceived the deeper meaning of this parable. The orthodox Catholic Church condemned and persecuted the Gnostics, Manichaeans, Albigensians and Cathars because they insisted that good and evil are equally balanced in the world. It is actually impossible to conceive of one without the other, just as it is impossible to conceive of light without darkness as its contrast, or heat without cold, up without down, big without small, and so on. This manifested world is a dual world in its very essence, and can only be understood and coped with if we are prepared to engage in the continuous mental process of distinguishing and separating the opposites which go to make it up. We can only be finally free of evil by leaving the world altogether, which is what the "parfaits" among the Catholics wanted to do (and many Buddhist and other Eastern ascetics still do). They were persecuted as if they condoned evil, or as if they elevated the evil principle to a position of equality with God, but this was really to misunderstand their position. God is beyond good and evil and the author of both, as the passage (Isaiah 47:7) quoted earlier clearly states. It is here, in this world, that we have to accept the inexorable presence of evil. But in so accepting it the Cathars (like all the other Gnostics) never called it good. On the contrary they recognized it for what it really is, and so should we.

Contrary to the tenets of much of the present day's so-called scientific psychology and sociology, evil has a real existence. Moreover, we all really know that it has, and act upon this knowledge in the way we live our lives, whatever contrary theory we may intellectually profess to believe. Every time we look for the best or the most advantageous way to handle a particular situation or problem, we are implicitly distinguishing between good and evil. And however much we may gloss them over or "make the best of them" we all know that a vast number of quite objective external things are evils. Take a person born with a strawberry mark on his face, or a club foot. However much he may improve the situation through his response to it, however much it stimulates him to achievements he might not have attained without the affliction, the fact remains that both a strawberry mark and a club foot are still intrinsically evil: for they distort or fall short of the perfect plan of creation, which can never be fully accomplished until they are put right. Evil is thus not merely something which exists purely within the mind, or a matter of attitudes to things, as many books by esoteric and religious authors frequently claim. It has an external reality as well, and we all really tacitly admit this when we try to protect ourselves against ill-health or crime. Attitudes to ill-health and crime only acquire relevance after we have first recognized them as evils, for then we can begin to learn to do something about them. Any other approach only leads to the proliferation of evil.

Probably the greatest danger we have to face in connection with evil--whether in the cruel aggressive form represented by Mars (which always produces pain and operates through human beings in an overt or covert delight in inflicting it), or in the even more terrible cold, heartless, negative restrictions of Saturn--consists in personal indulgence in it. Open indulgence in cruelty still occurs even today, and not only in savage or semi-savage parts of the world. More commonly, however, it is exercised under various justifications or excuses, or with the pretense that, in the way it is being practiced, it is a virtue. Just as the excesses of victorious armies at the end of a war are justified as "righteous anger" at whatever the enemy is supposed to have done, so in ordinary life we too often delight in finding, or creating, situations which give a color of justification for aggression. We say that because of one or another thing we have a "right" to feel angry, to take vengeance, to withhold sympathy, help or understanding, or to cause pain and suffering. Possibly Mars is less in evidence in this way today than it was in the past, for in normal civilized life there are fewer opportunities to be openly violent than there used to be. Children are thrashed less, for instance, and dueling has been made illegal. On the other hand, opportunities to withhold sympathy or to be cold and hard may well have increased, particularly in bureaucratic situations. This is the field in which Saturn loves to work, and coldness and hardness are the hallmarks of the Saturnian approach. But coldness can easily flame into anger, just as anger and cruelty can often be followed by indifference, for the two malefics really work well together and complement each other, even though they appear to be opposites.

Sometimes it seems as if the whole modern world is caught up in a desperate search for the secret of how to live without really living. In place of genuine interaction between individual people our society has adopted a system of behavior and conversation patterns which lay down the right or fashionable thing to do or to say in almost every conceivable situation. It is as though we were all seeking a substitute for really having to think or feel. In the 1940s the great jazz singer Billy Holiday recorded a song about just this terrible aspect of the times in which we live: "We had meatless meat and milkless milk, and now we've got loveless love". The whole of life is becoming ever more mechanized and de-naturized, and the more mechanical it becomes the more opportunities abound for covert "justified" evil and cruelty. The bureaucracy of Saturn has both the Western and Eastern blocs solidly within its grip, while the Third World lives in equally Saturnian poverty or starvation. The only real way out lies with the path of the benefics, the way of trust and goodwill between peoples and genuine personal interaction between individuals, whatever their official positions may be. The world needs an explosion of love. But instead it continues to look blindly for a "formula" for peace, while the spirit of Mars gloats at the prospect of the annihilation of all life as the Third World War approaches.

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FILLETS OF LEVIATHAN :

ON THE ASTROLOGY OF CAPITALISM

DOUGLAS W. SMITH

"Understanding consists in reducing one type of reality to another"
--Claude Levi-Strauss

"Words murder time."
--G. W. F. Hegel

ASTROLOGERS make it their business to document the correspondences between an open-ended set of celestial phenomena and a stream of terrestrial events that are convenient bounded in time and space. Between these two orders, the "macrocosm" and the "microcosm", there is a yawning chasm in magnitude. which is nevertheless spanned by hidden "sympathies" or subtle "influences." Astrologers, believing that the deity is one who paints with a fine brush, take relish in this parley between the very large and the very small. They gaze fondly upon the whole as it enfolds the part; and they consider it the highest act of devotion to witness the wheeling of a galaxy being reflected, with suitable transforms, in some local bustle or other.

The microcosmic events with which astrologers are concerned can be usefully classified according to the distinctness of their boundaries and the degree of their internal coherence, it being assumed that if an event is strong on both measures then it has the further status of an entity. Paradoxically, it is only by virtue of its sharp definition, of its being separate from all other things, that an entity can enjoy its bath of macrocosmic correspondences. For otherwise there would be sheer flux. No thing would be there to initiate, no thing would be there to respond [*1].

Astrologers are in substantial agreement that human beings, born into this world with a continuous skin surface and organized internally for their own perpetuation as organisms. are eminently suited for astrological study [*2] It is less certain, however, that humans in the aggregate can ever constitute such well-defined events. To treat a city, a nation-state, or a corporation as bounded in time is to brush over the

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[*1] Some Buddhist may have already pointed out that astrologers practice a form of clinging in connection with their occupation. However much the study of cosmic correspondences verges on the experience of Emptiness, astrologers continue to have a vested interest in a view of the universe as being packed with discrete entities which nevertheless enjoy resonance with one another.

[*2] Still, Nancy Chodorow proposes that girls develop less firm ego boundaries than boys do on account of their differing early experiences of being mothered and their continuing experiences of the permeable boundaries of their bodies in menstruation, intercourse, pregnancy, and lactation. Do men and women therefore also differ as astrological entities? [Chodorow, N. The Reproduction of Mothering. Berkeley: University of California Press. 1978. 110.

fact that none of these aggregations actually goes through a birth or death experience except ceremonially. And even in this sense corporate beginnings are so often sadly lacking in any drama of transition. Standing in front of the new entrance an unidentified dignitary scissors the red tape umbilicus with scarcely concealed boredom. Can we really liken his gesture to that of a midwife assisting a mother at birth [*3].

To think of collectives as neatly demarcated in space is very often a fiction as well. Cities merge with their hinterlands and with each other through daily commuting pulsations and megalopoloid sprawls. Likewise, a nation-state may have its boundaries radically altered by conquest, or these may become wholly permeable to massive labor migrations or refugee inpourings. The corporation itself cannot be reduced spatially to plant and office, but is best understood as a complex pattern of transactions. In this sense it has no physical boundaries at all.

When it comes to assessing the internal coherence or integration of a human collective there is always the danger that astrologers, on account of their vested interest in clear-cut entities, will unconsciously align themselves with consensual and even reactionary ideologies by preferring to see overall unity where in fact there is endemic strife. If substantial numbers disavow their membership in the "collective", whether as unassimilated tribals, ethnic minorities, disaffected class strata, or post-modern world citizens, what reality can nation-states, for example, have as astrological microcosms? When it comes to mapping national trends against the backdrop of the cosmos, should the astrologer assume that it is the overall collective which is responsive to celestial influences, or only certain key personnel who occupy its steering positions?

Conveying the impression of rigorous necessity where in fact there may be considerable arbitrariness, this tendency to confer the status of an entity upon what is only an assortment of neighboring events falsifies the world through reification. It in turn may give rise to a further fallacy, that of teleology, where present conditions are accounted for in terms of some future goal or purpose. Both of these confusions are not only misleading but may actually be dangerous, since they can be used to justify human suffering as an unavoidable fact of nature, transfigured by the national interest or by some as

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[*3] All the same, in the anthropology of Clifford Geertz this supposed opposition of the symbolic and the real is treated purely as a Western prejudice. Geertz argues, for instance, that to appreciate the "theatre-state" in 19th century Bali it is necessary to put aside the notion that "the dramaturgy of power is external to its workings." In that island realm "court ceremonialism was not the driving force of court politics; and mass ritual was not a device to shore up the state, but rather the state, even in its final gasp, was a device for the enactment of mass ritual. Power served pomp, not pomp power." [Geertz, Clifford. "Negara". New Jersey: Princeton University Press, 1980. 136; 13.] If this polarity of the symbolic and the real was only a cultural matter--if we didn't entertain the lingering suspicion that ceremonialism conceals exploitation--then the concerns expressed here could be happily overridden.

yet unheard resounding finale.

Such caveats as these become all the more pointed should the astrologer further widen the terms of reference to embrace total systems, insofar as these are defined, not by any physical boundary, but by certain operating assumptions or styles of action. It may well be that those involved in the total system have succeeded in co-ordinating their activities almost to the point of institutionalizing them. This would be the case with a whole range of transnational social movements, from Buddhism and Confucianism to Communism and Fascism. On the other hand, the total system may be more a product of intellectual work, where certain trends are found upon statistical analysis to covary. These latter are only abstractions; as entities "out there" on the ground they have no existence. Where, then, within this spectrum of possibilities does capitalism lie? Is it the kind of total system that can be treated sensibly as an astrological microcosm?

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By the least contentious definition capitalism is a system of production organized around private businesses seeking profit. Although it can be found as part of many historical economies, reaching as far back as Babylon, capitalism acquired a political presence only around the middle of the 17th century in England, when the emergent business class gained forcible access to the State; and it became "the indispensable form for the provision of everyday wants only in Western Europe around the middle of the 19th century." [*4]

The gradual spread and ultimate entrenchment of capitalism was made possible in the first place by a profound change in the way post-glacial humanity evaluated its activities in the world. Prior to history we can imagine, if we like, a state of productive innocence, in which foraging people thoughtlessly plucked from the environment what was needed to satisfy their immediate wants. From this utopian condition an inexorable process set in, by which labor was progressively alienated in the form of the commodity, this being defined as "a good or service offered to society rather than consumed directly by its producer" [*5]. Passing through kin-ordered and tributary modes of production [*6], the process reaches a culmination under the regime of industrial capitalism, where millions of workers are finally obliged to sell their own productive capacities through the mechanism of the wage.

By the time it reaches its "classical" or "rationalized" phase of development in the 19th century, capitalism displays a number of clearly interrelated components or core assumptions which, taken together, constitute a total system. Chief among these are the insistence that production be kept separate from consumption; that enterprises be themselves separated and in a state of competition; and that the national economy be co-ordinated according to the profitability of the commodities sold by

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[*4] Collins, R. Weber's Last Theory of Capitalism: A systematization. American Sociological Review 1980. 45: 927.

[*5] Hart, K. On Commoditization. In Goody E. N. ed., From Craft to Industry. Cambridge University Press. 1982. 38-49.

[*6] Wolf, E. R. Europe and the People Without History. Berkeley: University of California Press. 1982. pp. 73-100.

enterprises [*7]. By then capitalism had also fully entered what Marx called "the really revolutionary road" by the fact that accumulated wealth was being rolled back into the conditions of production themselves, ceaselessly transforming these through reinvestment and labor-replacing mechanical innovations. For the first time in human history the "irrational" influences of religion, family, regionalism and even nationality were stripped from the productive sphere. With land, labor and capital all thrown onto the open market, an era of unprecedented growth ensued.

Because Capitalism constitutes a world economic system defining opportunities and constraints for the mass of humanity, benefiting a minority with power and riches while consigning the rest to "formally free" lives of labor, it must be somehow incorporated as a prime factor in any geopolitical astrology of the present age. Yet as a total system it threatens to thicken towards teleology and reification almost at first glance.

Those economic historians who have already grappled with capitalism as a total system are in a good position to caution astrologers about the hazards of defining boundaries and assuming internal consistency over a long span of centuries. If, on the one hand, in approaching the capitalist epoch historians did not strive to periodize the flow of time or isolate major lines of development, then they would soon suffer a collapse into nominalism, where one "fact" is every bit as important--or unimportant--as the next. At the other extreme, however, is the temptation to impose more order on past events than the data warrants, to the point where a cluster of activities is dressed up in organismic metaphor. Touched lightly by the crystal wand of concepts, with retroactive magic, an entire era acquires the status of a being. Slowly it raises its head, all stitched together, from the bed.

Thus, in the full flush of their sorcery economic historians have sought to provide capitalism with a birthtime [*8]; they have celebrated its coming of age; and some have even tried predicting its eventual demise.

The effort to locate the point at which wealth first began to function as capital is known in Marxist literature as the "transition debate." Concerned to trace step by step the development of the capitalist mode from its feudal matrix, this is an inquiry fraught with problems of definition; yet it remains of critical importance for those who conceive of capitalism as having an inner identity, the unfolding of which "is only knowable through analysis of its genesis" [*9]. In the literature from recent years perhaps the most unguarded use of organismic metaphor is to be found in the work of Angus Maddison, who writes of the year 1820 as "the birthday of modern capitalism" because

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[*7] Tribe, K. 1981. Genealogies of Capitalism. Atlantic Highlands, N.J.: Humanities Press, 1981. p. 38.

[*8] But of course this is not a problem restricted to economic history: "the pattern is repeated whenever social enquiry is made to hinge on defining some great trans-historical object such as the state, the city of science." [Hart, op. cit. 39]

[*9] Tribe, op. cit. 31. Is this not also the astrologer's presumption in the matter of nativities?

the countries with which he is concerned since then "have been involved in a process of substantial and sustained growth" [*10].

This interest in origins shades into another debate which would fix the point at which capitalist producers first consolidated their political power by taking control of the State. So ensconced, capitalism thereafter can hardly be treated as a marginal pursuit. With the wedding of the economic and political spheres it has in other words come of age. According to the historian Christopher Hill this world-historic moment arrived in 1640, after which "employers and entrepreneurs were freed from government regulation and control in various ways" that made for an unrestricted market in England [*11]. Although he champions the year 1640 as a decisive turning point in the growth of capitalism, Hill is at a loss to explain why a century and a half would pass before the burgeoning of industrial production in Britain. Why so laggardly, this being who has reached its prime?

Another discourse that is rife with organismic imagery is the effort to predict at what point capitalism will cease to exist as a dominant mode of production. Assuming that the end will come through contradictions inherent in the economic order, this "breakdown controversy" has been aired at regular intervals since the early 1890s. Imbued with apocalyptic yearning, this genre of Marxist theory expects the great foe to undergo a convulsive death throes on account of its own internal contradictions. Because they do not foresee a need for revolutionary intervention to bring about the system's demise, breakdown theories are essentialist in the extreme. Paradoxically, they seem to arise in times of peace and prosperity when the class struggle has been temporarily dampened. At such times, feeling marginal to history, Marxist critics are prone to turn in upon themselves, conducting "a long, intense, and largely self-referential monologue about the fate of a system from which they remained estranged" [*12].

As a little boy Leviathan seems no different from all the other kids. But then he shoots up and makes the ground shake beneath his feet. After years on the rampage he catches a wasting disease and joins the ranks of the incapacitated old codgers... Some script such as this

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[*10] Maddison, A. Phases of Capitalist Development. Oxford University Press 1982. 42. Offering Maddison some competition is this passage of forward-striding teleology from Michel Beaud: "At the end of this 'long journey' of several centuries toward capitalism, capital, considered as a social relation of domination for the extortion of surplus value, had nowhere emerged in its mature form." [Beaud, M. A History of Capitalism 1500-1980. New York: Monthly Review Press, 1983. 41.] Fernand Braudel has been far more cautious with his own brand of teleology, arguing for an anachronistic use of "the awkward word capitalism... because it points to certain forms of economic life in past centuries that are already modern, as though oriented to the future." [Braudel, F. Capitalism and Material Life 1400-1800. London: Weidenfeld and Nicolson. 1973. xiii.]

[*11] Hill, C. The Century of Revolution 1603-1714. Walton, Surrey: Thos. Nelson & Sons, 1961. 124.

very often seems to guide the historian's research into capitalism as a total system. Where differences arise is in the matter of timing, of establishing when exactly the beast becomes recognizable as an entity. 1640? 1820? Or, as Hobsbawm [*13] claims, 1848? From the perspective of geopolitical astrology this is an important debate, because it promises to settle the question of capitalism's status as a microcosm once and for all.

* * *

Astrologers for their part have had little to say about capitalism as a total system, and thus to this point they remain unstained by errors of either the nominalist or essentialist kind. Their avoidance of the issue, however, has not been due to any principled stand, for astrologers have always gone where Engels feared to tread; rather, it has to do with the cramped analytical space which they have been obliged to occupy until recent times.

In the period when capitalism was consolidating as a total system Euro-American astrologers were able to account for change by invoking only the visible planets, the outermost of which --Saturn--has an orbital period of approximately 29 years. Obviously, though, a time-boundary of scarcely more than a single generation was wholly inadequate when it came to mapping collective events of long duration. The cycle of Saturn may have offered a satisfactory frame in earlier, simpler times, when "time was thought of as a sum of days. But a price curve, a demographic progression, the movement of wages, variations in the interest rate, the study of production...all require much larger units of measurement". [*14]

As it happened, astrologers had to wait upon developments in science and technology--most especially the refinement of the telescope--before three further, trans-Saturnian, planets were discovered. With their greatly extended orbital periods, ranging up to 250 years, these outer bodies made it possible to counterpoint gradual processes on earth with equal gradual processes in heaven.

More fundamental than simply expanding their vocabulary, however, was the fact that geopolitical astrologers had to contemplate a revision in the very grammar of their language itself. As in every other field of research they had to have some means of determining whether an event has the power to move a system across a discernible threshold, or whether it only helps sustain the system as it is. Like other researchers, astrologers had to participate in the eternal dialogue between two complementary models: is the observed phenomenon discrete or is it continuous? Does it take the form of a particle or a wave? Is it best modeled on a digital or an analog basis?

[*12] Hansen, F. R. The Breakdown of Capitalism: A History of the Idea in Western Marxism, 1883-1983. London: Routledge & Kegan Paul. 1985. 143. In this way at least Marxists and astrologers share a common tendency to spin drastic tales from the very edge of the intellectual world.

[*13] Hobsbawm, E. J. The Age of Capital, 1848-1875. New York: Charles Scribner's Sons. 1975. 1.

[*8] Braudel, F. History and the Social Sciences. University of Chicago Press. 1972. 16.

In historical work generally this question has to do with the way time is periodized: whether it is best conceived as moving in a stepwise fashion through a succession of wars, catastrophes, and revolutionary upheavals; or whether it should be seen incrementally, as unfolding through a myriad of everyday transactions. In astrology specifically such questions are resolved in the distinction between the zodiacal and the orbital frames of reference.

The Zodiac, a durable legacy of Graeco-Roman culture, demarcates the ecliptical plane into twelve 30° segments, or signs, each of which is contrasted symbolically from the rest. Taking as its zero point the vernal equinox of the northern hemisphere, it becomes possible to establish the thresholds between the signs with great precision. This results in a vision of space-time that is sharply discontinuous.

Zodiacal astrology provides, first, a means of characterizing whole eras or time-periods according to the fact of precession, by which the vernal point moves in a clockwise fashion against the stellar backdrop through a Great Cycle of 26,000-some years. Every 2,100 years it thus crosses a threshold between two signs. Such blocks of precessional time are known as astrological Ages. But zodiacal astrology can also grid time on a finer scale by the method of planetary ingresses, whereby the intrinsic qualities of the orbit-

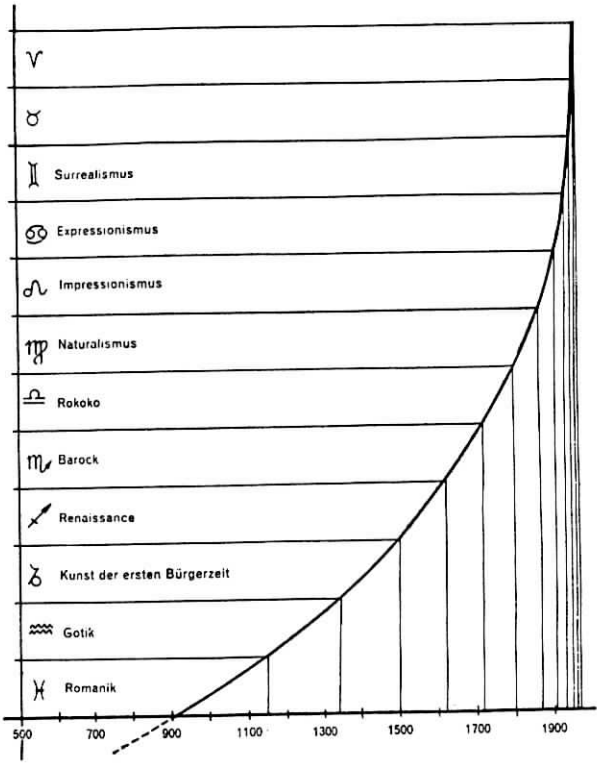


FIGURE 1

THE DEVELOPMENTAL PHASES OF WESTERN CULTURE PERIODIZED BY ZODIACAL SIGN, *from* STEFAN (1961)

ing planets are modified immediately as they move from one sign to another. Here again a sharp threshold is implied

One of the problems associated with zodiacal astrology is the fact that it can be used in all unconsciousness to "patriarchalize" time. [*15]

By drastically partitioning time's flow, it produces a picture of history as a stepwise succession of advancing deeds, of levels attained, of obstacles overcome, which is the very essence of overweening heroism. Figure 1, a version of precessional analysis, illustrates this tendency in the extreme. Here an erectile curve, representing the pace of Western cultural progress, breaks through one zodiacal barrier after another in its upward, exponential rush to destiny. Figure 2, which graphs outer-planetary ingresses over a period of some 150 years, also sharply demarcates time, although there is room here for contradictory impulses in the fact that three variables are taken into account and the direction of movement is unheroic, being downwards.

The alternative, or

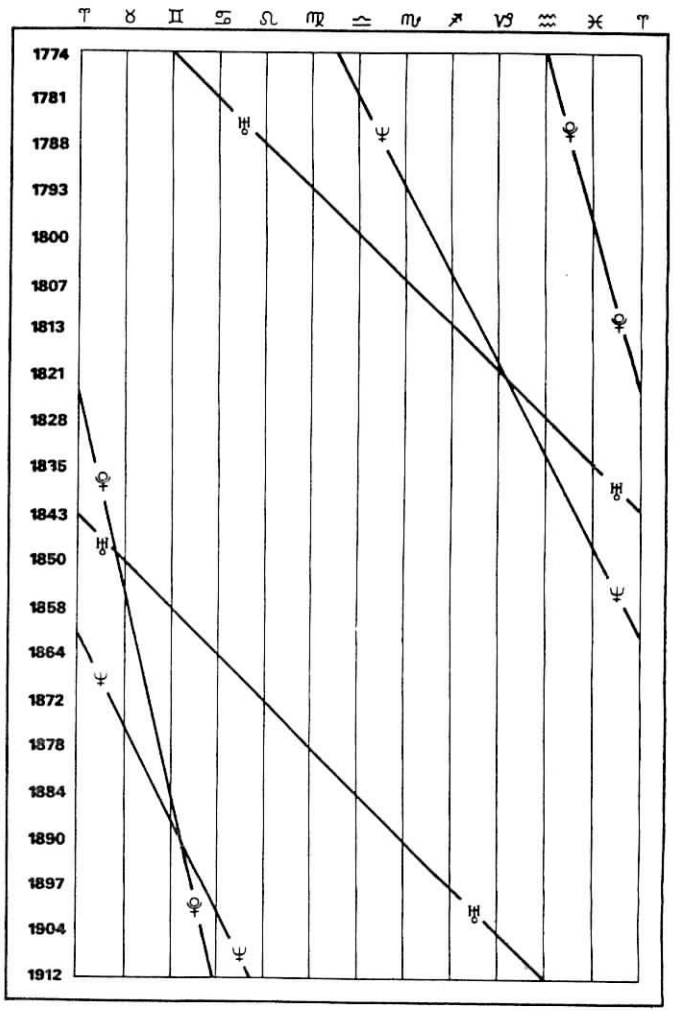


FIGURE 2

ZODIACAL INGRESSES OF URANUS, NEPTUNE AND PLUTO, 1774-1912

[*15] Gottner-Abendroth, H. Urania--Time and Space of the Stars. Trivia, 1987. 10: 77-99.

or orbital frame of reference, deriving from the work of Johannes Kepler, dispenses with the zodiac altogether, or treats it merely as a designatory convenience. Here it is the angular relationships among the orbiting planets that receives primacy. This kind of astrology visualizes change as a continuous function which nevertheless peaks sharply as an angular relationship becomes geometrically exact. From this perspective time acquires a wave-like character, as human issues one upon another gradually build momentum until they reach a point of decisive articulation--a crisis--after which they fade away, all just a splash.

What orbital astrology lacks, however, is a digital function corresponding to the zodiacal sign, by which could be symbolized the perduring spirit of the times, the steady sound of the drone strings which sets the tone for entire epochs. In this respect orbital astrology can at best make use of the analog function of orb, which is defined as the varying number of degrees from exact geometric relationship in which two or more planets have some discernible influence on terrestrial events. The notion of orb leaves open the possibility that a significant planetary aspect might oscillate in the more sensitive terrestrial systems--for example, ourselves--for years or even decades prior to and following its peak value.

Neither the zodiacal nor the orbital framework is true or false in itself, but should be employed discriminately according to the nature of the microcosm being investigated. Thus, if the microcosm in question is distinctly bounded and also possesses an unambiguous identity, then it is probably best suited for zodiacal analysis with its sharp thresholds and uniformly symbolized compartments. However, should the reverse be the case, should the microcosm be diffusely bounded and markedly diverse in its nature, then it is probably best understood through a study of orbital interplay. To appreciate a human being we would likely begin with the distribution of the planets and angles through the Zodiac. But to fathom a cultural formation such as capitalism we would first look to the planets themselves in their ever-shifting relation to one another.

* * *

The pine splits cleanly
releasing surges of fragrance
on the crisp air. He stacks
the stovewood in precise, even rows,
leveling these with a glance
to the darkening horizon.

Indoors, she is stirring the soup
in her mother's bronze cauldron.
Immersed in reverie
she watches glutinous embryos
bob up, tumble and sink
in the wake of her ladle.

Later that night both dream
that they are creating worlds.
This she accomplishes by adding just
the right spice to a thick stellar broth
This he achieves by lugging back
cut wood to the vast moaning forest.

* * *

Wishing not to fall naively under the spell of capitalist growth logic, we can--if only as an antidote--"matriarchalize" time by conceiving of the planetary interweavings, not as a tableau of bunched vectors, but as a mandala of many rotundities, having neither begin-

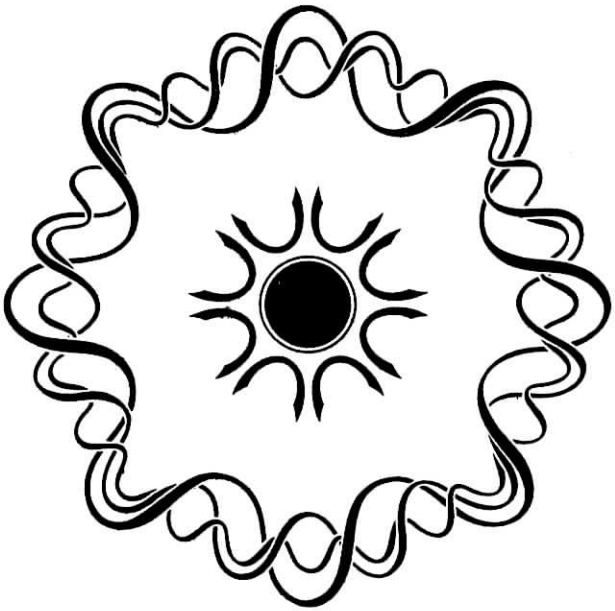


FIGURE 3
MANDALA OF THE PRECESSIONAL AGE

ning nor end. In this spirit Figure 3 portrays the cycles of the three outer planets through the course of one precessional Age, Pluto making approximately eight orbits about the Sun during this time, Neptune twelve, and Uranus twenty-four. The eight arcs near the center of the mandala reflect the period of Saturn relative to Pluto, while at the very center in a globe of light are clustered the inner planets and the shining Sun.

This is the womb of solar time. From it myth is born. In this state the dragon spews forth words with its glistening tail.

Figure 4 offers another set of data in a gravid format, this being the fact that from a point in the sixth century BCE, when the three outer planets made an approximate triple conjunction, a cycle develops whereby all three pull so much out of phase that they fall into a distinctly new beat, which we shall call

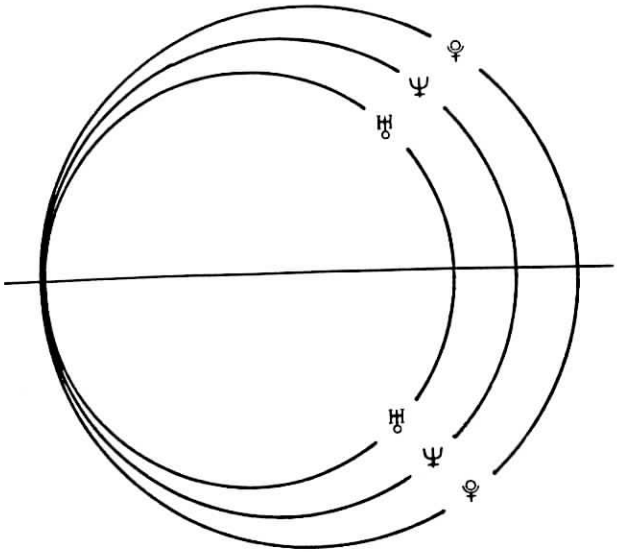


FIGURE 4

THE CYCLE OF THE OUTER PLANETS, REPRESENTED SCHEMATICALLY FROM CONJUNCTION TO DISJUNCTION

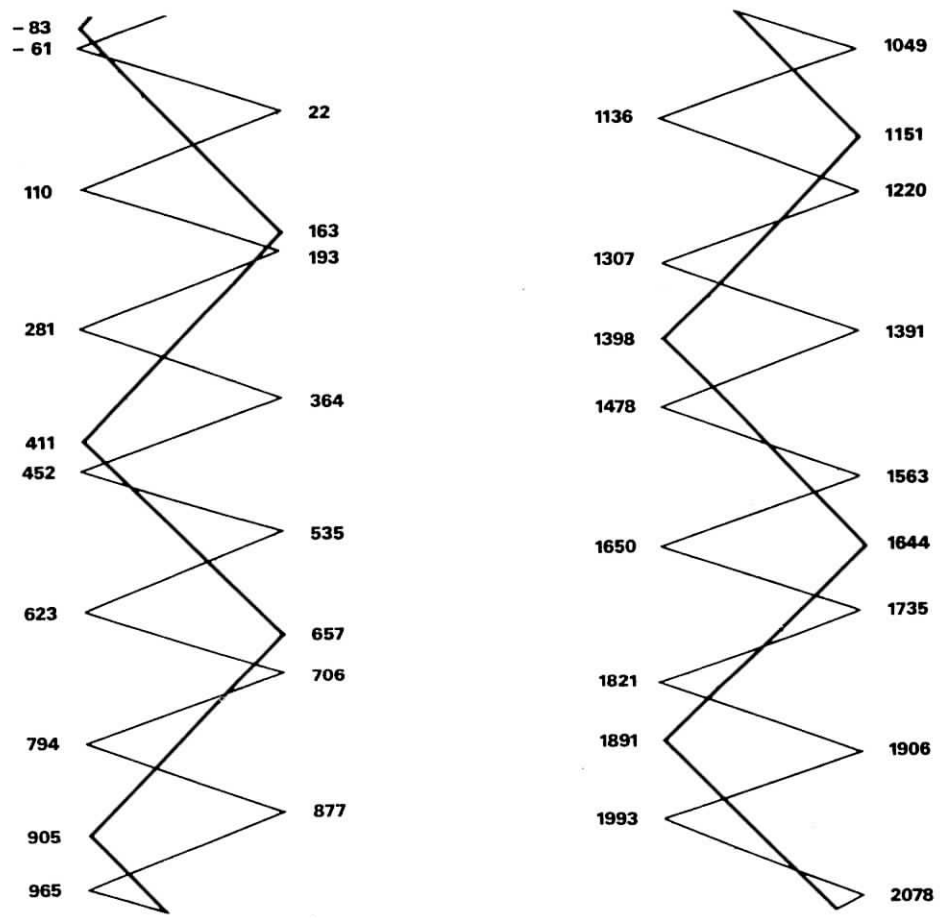
"disjunct", only then to fold back in towards a subsequent triple conjunction around 2800 CE, one millennium hence. Dane Rudhyar has already alluded to this cycle in several of his works [*16], but what makes it significant for our own purposes is the fact that the period of maximum "disjunction" coincides with the florescence of capitalism as a total system on a world scale.

By means of Figure 5, which moves from a schematic to a chronological presentation, we can define explicitly what is meant by a "disjunction" among the outer planets. We enter the cycle in question around the beginning of the current precessional Age, noting that the triple conjunction has already

[*16] Rudhyar, D. Astrological Timing. New York: Harper. 1969. 73-75; The Sun is Also a Star. New York: Dutton. 1975. 116-119.

FIGURE 5

THE CYCLES OF URANUS/NEPTUNE AND NEPTUNE/PLUTO INTERRELATED AT CONJUNCTION AND OPPOSITION, 100 BC TO 2100 AD *



* Where retrograde motion results in multiple aspects, only the first year of the conjunction or opposition is noted.

—— Uranus/Neptune
—— Neptune/Pluto

spread apart by some 22 years. Later, the first opposition of Neptune and Pluto at 163 CE is followed 30 years afterwards by an opposition of Uranus to Neptune. In subsequent conjunctions and oppositions the original state at unity pulls further and further apart until a new beat altogether develops. This is easily discerned in the period between 1391 and 1398 CE, when Neptune first opposes Uranus, only to conjoin Pluto seven years later. Then, in the years between 1644 and 1650 a reversal occurs with a still narrower time-gap, when Neptune and Pluto are first in opposition, only for Uranus to conjoin Neptune six years later. In 1891 it is now Pluto and Neptune which first conjoin, followed by Uranus in opposition to Neptune some 15 years later. Clearly the "disjunction"--by which is meant two planets conjoined with a third hovering in opposition--while still potent, is starting nevertheless to drift apart as all three move once more towards unity.

The wave-form thus generated succeeds in modeling the history of capitalism in three respects. In the first place its time-slope is gradual enough to encompass capitalism's germinal phase in Europe of the Middle Ages. Secondly, its major disjunction coincides with the consolidation of capitalism as a political-economic force in Britain around the middle of the 17th century. Thirdly, the separating disjunction between 1891 and 1906 marks the period of intense imperialist expansion during which the capitalist mode unequivocally dominated every last corner of the globe.

Just the same, even though there seems to be a happy fit between the planetary wave-form and the capitalist mode, such an exercise in analog modeling will still have little more than its plausibility to recommend it, unless we can also either frame testable propositions as to the future course of capitalism, or else shed new light "retroductively" upon processes that have already occurred. Thankfully we need only explore the latter avenue here.

* * *

If we choose to peer into the past with too soft a focus, we could easily find ourselves producing yet another myth about a bygone Golden Age. The results of all our labor would be little more than a Just-so story.

Spanning thousands of years, the cycle of the outer planets is especially prone to vague elaborations of the kind that treat history as the progressive Manifestation of Mind, or as the Evolution of Spirit in the Retort of Gross Matter. And if the triple conjunctions themselves are regarded as crucial thresholds in this respect, then a digital function akin to that of the zodiacal sign is soon thrown up like a weir across life's dismaying waters.

Thus, in his version of history Dane Rudhyar cites Buddha, Lao-Tse, Zoroaster and Pythagoras as supreme Masters in the era of the previous triple conjunction. The unheralded prophets of Polynesia, Africa and the Americas to one side, we are encouraged to believe the words of these few Eurasian Masters will awaken us to more profound realizations than our contemporaries ever can. Why? The story goes that from the time when the discourses of the sages were first heard, a long process "unfolded", during which their clear insight became woven into the dense fabric of the civilizations of the central land-mass. Inevitably some loss of lucidity was involved. Millennia later, at the time of the maximum disjunction the ancient

doctrines were being disseminated everywhere, but were also for the most part being ignored. This sad state of spiritual decline is reflected on the economic plane by a pervading contradiction within capitalism itself. For this is a system which produces and distributes information at an unprecedented rate for a consumer market that is already oversaturated and in any event on its way to becoming illiterate.

This genre of visionary history, of which Dane Rudhyar's work is the noblest example, tends to disparage present-day awakenings as "seed-events" rather than fruitions. No sooner does someone experience release from the coils of time, then they are made into ciphers for some further historical cycle. Though presented as uplifting and expansionary, such a perspective actually does injury to our hard-won embeddedness in the moment.

The sea is simply a mass of droplets. Or in the words of Fernand Braudel: "Nothing is more important, nothing comes closer to the crux of social reality than this living, intimate, infinitely repeated opposition between the instant of time and that time which flows only slowly" [*17]. What this implies for astrologers is that they should devote at least as much attention to the study of critical moments within longer cycles, as to the study of these cycles in and of themselves.

Against the backdrop of a very long cycle we have identified several critical moments when two outer planets were opposed after a short interval by a third. At such points of maximum disjunction we should expect certain material and spiritual trends to come strongly into focus. The system in other words is likely to have reached such an internal degree of consistency--or polarization--that it can be confidently regarded as an astrological microcosm. Is it possible that by using planetary notation we can view these moments, as it were, from higher ground? And at this level can they be usefully compared? [*18]

# # #

[*17] Braudel, op. cit. 10.

[*18] At a scarcely less elevated level this has been the goal of the cultural historian Stephen Kern, who writes that "by interpreting the culture as a function of time and space, it becomes possible to compare different ages and different cultures topic by topic with less confusion than would be involved in trying to compare historically and culturally specific interpretative categories such as parliaments, unions, families, or bourgeoisies. It should be possible, therefore, to compare the experience of time and space in the Renaissance or the Enlightenment with that of the fin de siecle to discover what essential changes occurred in the intervening years." [Kern, S. The Culture of Time and Space 1880-1918. Harvard University Press. 1983. 5]

LET'S CONSIDER

ANNE L. CILLIERS writes

I've always thought that the Creator of our Universe, who put all the planets of our Solar System in their courses, must have had a very good reason for Pluto's so different periods of passage through the various signs--only 12-13 years in Scorpio but 32 years in the opposite sign of Taurus! I think our world as it is, now that Pluto is in Scorpio, will have problems outlasting the present brief visitation. Just think of the mess we would be in were Pluto to remain in Scorpio twenty years longer. Taurus--such a comforting, fixed and dull sign--was a much more staunchly resisting proposition; it warded off Pluto's massively destructive atomic power and chain reaction. Taurus was too hard a nut for Pluto to crack; he may not have enjoyed his stay there very much at all. Now that he is in Scorpio he can rant and rage about after his own heart's desire. We insanely mad earthlings, to judge by our present actions and plans, may yet play Pluto's favorite destructive games as we did earlier over Hiroshima. If only he would let us see his positive side for the blessing of mankind. But that is less likely these days now he is in his own sign.

Bravo, Barbara Koval for "Let's be Real"! (Vol. IV number 2) What a good bit of fresh astrological sanity and realism. After all those Schoenberg dissonances! I approve wholeheartedly of her views on would-be "scientific" astrologers begging to get our fine classical astrology legitimized by science. We do not need it in the least. Astrology has done without that scientific accolade now for several hundred years, ever since "The Age of Reason" dawned. Those self-righteous scientific gentlemen are not so secure and certain about their own new opinions for very long. They have changed their tack fairly frequently of late.

So why all this derision of astrology, of the good, sound classical type and also of the up-to-date modern type? I don't mean the superficial magazine or newspaper type which has little or nothing to do with the valuable real thing. Astrology tells the truth about human life and character no matter how long and loud scientists may laugh. In any case their antics are water off a duck's back. Good, experienced astrologers will continue a lifetime seeking the truth in their subject, regardless of the number of unanimous declarations the scientific establishment sign.

Why this need to be accepted by the scientists and by the universities? Will being legitimate enhance advertising? The true astrologer never bothers to advertise for clients. That is not necessary. Good work runs down the grapevine and recommends itself. We are well satisfied with the grateful letters we get, even years after a probable (only) forecast proved itself yet again, correctly timed as well. No 100 percent correctness is ever claimed. None of us is playing at being the omniscient Lord of all. Nevertheless we do insist that His Will and His Truth are contained in Astrology. The longer we seek, the more we find.

(Editor's note: All Saints Day, the 1st of November 1987, when Mrs. Anne L. Cilliers wrote the above, was the fiftieth anniversary of the commencement of her astrological studies.)

* * *

MAURICE POULIN writes:

Prier Wintle brought out some interesting points on Pluto in "The God of the Underworld in His Own Home", an article which I found to be most sympathetic. But I must express my puzzlement about Mr. Wintle's association of the political Left with Uranian symbolism. In mundane astrology cycles of heavy planets are usually quite safe indicators of any significant trends. For example, the Jupiter-Uranus cycle is usually a remarkable indicator of the ups and downs of the New York Stock Exchange in the age of computer-programmed trading. Consider the Jupiter-Uranus square of 6th September 1986, which was dramatically activated by a quarter of the Moon on 11th September--the day which saw the worst Dow-Jones drop of 1986!

And who will ever forget the Black Monday of 19th October 1987, when the "good" trine between Jupiter and Uranus was only 1° away from exactness and strongly activated by Sun aspects, namely an opposition 1° past exactness and a sextile 2° past. (The aspects had been exact during the weekend; as is well known, market specialists do their basic planning for any week on the weekend.)

In fact most cycles of Uranus, on the material plane, can be related to anything that involves telecommunications: computers, modern means of transportation, etc. Obviously these things can be found everywhere in the world, regardless of political regime. In politics, however, it seems clear to me that Uranus rules extremism and totalitarianism, concepts that are manifested in both capitalist and communist countries.

Now where do we have the right to be individuals, to disagree with the official line of the country, to protest publicly without fear of repression? Mainly in the West. This seems to be because the West is under the double influence of Uranus and Jupiter. Even more fundamental than the associations of the new planets there seems to be a Jupiter-West and Saturn-East relationship. The abundance (Jupiter) we enjoy in the West is in striking opposition to the poverty and enslavement (both Saturn themes) that is the usual lot of people in the East. In fact "Slav" and "slave" come from the same word-root. True, there are also virtual slaves in the West, but as the peasant who moved from the old to the new world said, "It's much better to be a slave in the new place!"

Finally: collectivism is clearly a Neptunian attribute. Of course a strong Sun, Mars, Jupiter or Uranus will be necessary to enforce any ideal in the material plane, including a Neptunian ideal. In the case of the U.S.S.R., it was the idea of the workers' (Saturn) community of interests that was at the root of the 1917 revolution. The same year was also the beginning of a new Saturn-Neptune cycle. It is interesting that the year Neptune was discovered, 1846, also saw a Saturn-Neptune conjunction as well as the accelerated spreading of socialist ideas in the old world. Lenin, the father of the 1917 revolution, was essentially motivated by ideas expressed around 1846; the only heavy contact made by Lenin's Saturn is a wide trine from Neptune. The same Neptune is also in the middle of a tight Sun-Mercury-Mars conjunction, all in a stellar neptunian constellation, Pisces, and squared by Uranus.

A study of the 1917 Saturn-Neptune cycle in its evolution up to the 1952-1953 triple conjunction, put alongside events in the history of the U.S.S.R.,

appears most convincing. But this cycle is by no means the only one to be effective in Soviet affairs. All cycles involving Mars and the heavy planets are strong markers of developments in Soviet affairs.

Here I shall deal mainly with the Saturn-Neptune cycle. The square phase of the mid-1920s marked the fight for power between Stalin and Trotsky; the opposition phase of the 1930s, Stalin's purges; the square phase of the mid-40s, the beginning of the so-called cold war. Stalin himself, undisputed master of the country for a quarter-century, died between two conjunctions.

The last of these, occurring 22nd July 1953, shows Sun, Mars and Uranus in wide conjunction and squaring the Saturn-Neptune conjunction (the Mars-Uranus midpoint is less than 1° past a square with the conjunction). To look at some of the significant developments in this cycle, the square of 1963 (which was in the sky for most of 1962) became exact four months after the Cuban crisis, which began only one day after an exact Mars-Saturn opposition and two weeks after a Jupiter-Uranus opposition. The opposition phase of 1971-1972 saw a general renewal of East-West tensions; the square phase of 1979-1980 was marked by the invasion of Afghanistan, etc.

In this respect the Soviet flag is interesting. We can see a hammer (Mars) and a sickle (Saturn) tied together in a way that somehow makes the symbol for Neptune! This may sound like a joke but I find it useful to study Mars-Saturn-Neptune connections (aspects and midpoints) in Eastern affairs. For example, Mars opposed the Saturn-Neptune midpoint the day before Soviet troops crushed the Prague insurrection, 20th August 1968. Between 24th December 1979 and 25th January 1980, the Mars-Saturn midpoint was within 1° of a square to Neptune, with Mercury conjunct Neptune and Venus semisquaring it on 27th December--the day of the invasion of Afghanistan.

The Spring ingress for 1988 shows the Mars-Saturn midpoint almost exactly conjunct Neptune, the Sun (exactly culminating at Moscow) being in a tight square with Uranus and a looser one with Saturn. Could this mean that the Soviet hammer will get dropped again? Time will tell...

* * *

ALEXANDER MARR writes:

Here follows a second but definitely last reply to Prier Wintle's Hitler horoscope.

Hitler's official birth time has been authenticated by experienced astrologers already long-time before World War II. It is 17h 30m Universal Time with Libra rising (not 18h 02m). No wonder that Prier Wintle came to these fictional results. His secondary directions which he uses for rectification are fictional in respect of Timing, Orbs and Symbolism. The direction Sun sextile Saturn which he takes for Hitler's decisive break through to power (Jan. 30, 1933) would by its symbolism at its best produce a honorable resignation but not a success of this size. Besides this the direction has an orb of 22' of arc. On the other hand Wintle is timing events and directions, as it seems, to years instead of "to days". The proposed Direction Uranus trine Sun has even an orb of 37' of arc, while slow secondary planets in general mature within 2' of arc. I have not re-computed all the other examples, because it was obvious that they did not satisfy even the slightest demands. Needless to say that

Transits are at its best supporting a well authenticated birth time, but, as experience shows, they are not suitable for the actual authentications or rectifications.

I hope that in the near future the Editors will put their weight more on constructive articles than to permit useless discussions of this tiring length and with a sometimes discouraging standard.

* * *

CAROLYN CAUFMAN writes :

I was distressed to read Alexander Ruperti's attack on Prier Wintle's article on Pluto. Ruperti would have served the reader better if he had used the ten pages for an article instead of telling the readers how right he is and how wrong Wintle is. Like it or not the issues Ruperti raises are a matter of opinion, not hard fact. I find it difficult to accept as fact the opinions of an astrologer who belittles the efforts of another. I would have been much more open to considering Ruperti's opinions if he had simply stated his beliefs and trusted the reader to make a comparison and come to the same conclusion as he. I have no objection to criticism but when the criticism rambles on for ten pages it is an attack. I enjoyed reading Wintle's Pluto article. That doesn't mean I accept it as gospel any more than I accept without question what Ruperti wrote. I would also suggest that Ruperti should realize that a knowledge of astronomy does not make a competent astrologer any more than a knowledge of astrology will make a superior astronomer. The two are related but astrology and astronomy are separate disciplines.

Camille Pelland asked if anyone knew who first proposed the Neptune-Lithium association. I do not know but I'd like to tell Camille that lithium is not used in treating schizophrenia. In fact, if it is given to one who has been diagnosed schizophrenic and it helps, the diagnosis is incorrect. One M.D. says giving lithium to one with schizophrenia is like giving penicillin to one who has no infection. It will do no harm but neither can it cure. All of the above is beside the point Camille made; lithium is a mood-altering drug and its connection to Neptune predates its use in treating bipolar mood disorder, formerly called manic-depression.

What boggles my mind even more though is that the elements named after the planets Uranus, Neptune and Pluto have qualities so suggestive to the astrologer. Uranium, atomic #92, is used in nuclear fission power plants. Neptunium, atomic # 93, is artificially produced from Uranium by neutron bombardment. Some isotopes give rise to Plutonium by emission of a beta particle. Neptunium is classed as an unstable element! Plutonium, atomic # 94, is the dangerous waste produced in the process of nuclear fission. Plutonium can also be used in making the horrendously lethal atom bomb. Doesn't that sound like the Pluto astrologers know? And unstable Neptunium, doesn't that fit what astrologers say about the effects of Neptune? How could that happen when we know those elements were not named by astrologers? One of life's mysteries.

In my article Childhood Schizophrenia I had a poorly-worded sentence which was corrected, and in the process the word "visual" was added. The hallucinations of schizophrenics are not visual, they are auditory. One physician wrote that if there are visual hallucinations

it is a pretty good indication that the schizophrenia is a drug-related episode. Schizophrenics hear voices, they "know", for example, that God is talking to them, or that God is in the room, but they will not see God. Tanya's brother locked her in the bathroom once, and she heard him laughing at her. She broke the door frame to get out. Her brother was not at home at the time and there was no way to lock the bathroom door from the outside.

* * *

CAMILLE PELLAND responds:

Thanks for your comments. Concerning lithium I was wrong on several counts. As Carolyn Caufman points out, it is used in manic-depressive illness, not schizophrenia. However, the depressive individuals I have known were Neptunian to an unpleasant degree--at least according to my view of Neptune.

Also, lithium has been used in medicine for much longer than I thought. According to Van Nostrand's Scientific Encyclopedia, the effects of lithium were discovered accidentally, on animals, by a man called Cade in 1949. Since DeVore's was published in 1947, that still doesn't change anything. Incidentally, a Canadian colleague tells me her manic-depressive clients all have Mars-Neptune afflictions.

It certainly is mind-boggling that Uranium, Neptunium and Plutonium decay into one another in astronomical order. I particularly like Plutonium being described as "dangerous waste". Pluto has to do, amongst other functions, with the collection of poisonous waste (for instance, Pluto seems to be connected with the rupture of the appendix and the related septicemia).

By the way, I do not agree that the three abovementioned elements should be considered the main symbolic substances of the three planets. We shouldn't rely on mere names. For example, magnesium has always seemed to me the best representative for Uranus--light, brilliant, quick-burning, and discovered around the same time as the planet. What do you think?

* * *

T. PATRICK DAVIS writes:

Alexander Ruperti's assumption that astrologers learn the meaning of a planet by referring to mythology and the nature of events surrounding its discovery, along with other assumptions, calls for a response from one having a drastically different approach.

Never one to rely on fragile theory and being a firm believer in a lot of lab work, my knowledge of the influence of Pluto and its rulership over the sign Scorpio came from studying real people's horoscopes and their lives.

Having a computer allowed me to study old horoscopes. It didn't take much time to reject totally the concept that there is no responsiveness to a planet prior to its discovery

In earlier years I was able to establish the validity of astrology to my own satisfaction using this same method--a lot of lab work using the horoscopes of real people. Now I am using this same method to investigate the heliocentric system and the planetoid Chiron. Theory and mythology are poor substitutes for empirical knowledge.

* * *

BOOKS CONSIDERED

The Literary Zodiac by Paul Wright. CRCS Publications. 237 pages. Paper. $12.95.

THIS IS SUPERB. We receive many Sun Sign books for review and usually toss them to one side but this is one that we cannot ignore. It is beautifully written and its content is worth being studied by all of our subscribers, the most experienced astrologer as well as the student.

Do all writers with the same Sun sign write on the same basic theme? Can the identification of the theme that runs through a writer's lifework tell us anything important about that person's Sun sign? Yes to both questions, according to Paul Wright. In The Literary Zodiac he advances these hypotheses and then proceeds to demonstrate their validity.

This is a study of the twelve signs of the Zodiac as they are revealed by creative writing. As the Sun symbolizes the urge to express one's deepest and innermost nature, so this same urge underlies the true artistic endeavor. Wright contends that, through the critical examination of creative literary work, it is possible to gain an insight into astrology, and that likewise astrology can furnish a deeper understanding of individual creativity. This book summarizes his analysis of the work of some three thousand writers. There is nothing statistical in it. For each sign a set of writers are examined and the general thrust of their work is defined. This thrust or theme is then shown to correspond to the inherent meaning of the sign, which may not be exactly what the reader expects.

We tend to accept the majority view about the meaning of the Sun in each of the signs. We look for this in our clients and, our natures being what they are, invariably find things to be as we expect them. By collecting the views of independent critics concerning the theme of each author, Wright is able to present a coherent set of ideas about each sign that is internally consistent and which distinguishes it from any other sign.

The concept is exciting. Despite frustration at the unevenness of some of the inclusions, there is still delight to read that Yeats "pins his faith on the actuality of human life [and that] thus the minute particulars of human life...prevent the predominance of abstractions and theories"; that for Thomas Hardy the "truth was that which is verifiable"; and for Walt Whitman "the true use of the imaginative faculty...is to give ultimate vivification to facts, to science, to common lives, endowing them with the glows and glories and final illustriousness which belong to every real thing, and to real things alone." What is said about these three Gemini masters seems to agree. And so it is for each of the other signs: we are given clear, consistent statements about the creative themes of each of them.

However, to emphasize the different sets of critical quotations for each of the twelve signs is to do Wright a disservice. These quotations only supplement his insightful analyses of representative writers of each of the Sun signs, and his demonstration of how their underlying themes relate to the inherent meaning of the sign concerned. The writers chosen for these detailed

analyses are among the better known. Virgo has D. H. Lawrence, Ken Kesey and William Golding in some depth, with Mary Shelley, Borges, Goethe and Priestley in less detail.

At the back of the book the birth charts of three authors, Albert Camus, Mervyn Peake and H. G. Wells, are discussed in detail, not just at the Sun sign level.

This is a first-class book, one that is well worth buying. If I disagree with Wright at all it is that I was unable to find reference to some of my personal favorites. Rabelais is absent. Possibly he is here but I couldn't find him; we are not given an index--one is essential for a work of this nature.

Paul Wright must be congratulated. This, his first book, will surely become an astrological classic.

--KWG

* * *

How to Rectify a Birthchart by Laurie Efrein. The Aquarian Press. 336 pages. Paper. 7.99 pounds sterling.

One of our Australian subscribers, Jack Nicholls, is something of an "expert" on rectification. Although he knew his day of birth, for many years he was unable to fix the moment despite help from several experts in the field. He has it now. Jack is familiar with most ideas and methods that have been proposed at one time or another, so we asked for his opinion of this new book. Does it contain anything that would have helped him solve his own problem any quicker? His response is as follows:

"The first two chapters are heavy going. The author is so imbued with her space-time ideas that she loses her way somewhat. The message should have, and could have, been delivered more clearly in less than half the number of pages.

"Her essays on appearance and personality traits are surprising. With the amount of detail she reports she must be a very observant lady. Gustav Schwickert disposed of this aid in three pages. Geoffrey Dean, who inclines to be overly negative about everything in Recent Advances, decries any relationship between astrological factors and appearance although he was the first to report in English on Edith Wangemann's method of rectification using facial characteristics.

"Efrein's overall systematic approach to rectification is good but she confines herself only to transits, secondary progressions and solar arc directions. Since Alexander Marr and others have cast doubt on the validity of the solar arc in eclipto one is disinclined to use it in rectification work, despite Efrein's statements.

"In the final analysis this book does not provide anything not already well known but it may be useful to some because of its systematic approach to the detailed job of rectification. I worry about the publication of what may be misleading information vis-a-vis appearance and personality, while the question of solar arcs is still unresolved. I counted eleven methods or aids to rectification, which I know of, that were not even mentioned in the book. Of course none of them may be any good."

There are really no adequate books available for the beginning student that tackle the very important matter of rectification. It was a thesis of the late Charles Jayne that no self-respecting astrologer would attempt to interpret a birthchart without having first confirmed that it corresponds to the nature and timing of previous events in the life. As this reviewer fully agrees

with this approach, he was pleased to be handed this new book by Laurie Efrein. It is a thick book which contains many of the diagrams the rectifying astrologer will scribble over many sheets of paper during the process of testing and adjusting the birth moment.

As our "expert" suggests a very necessary systematic approach is provided and, after the initial couple of messy chapters, the general approach is very clear and reasonably simple. The mathematical short-cuts are useful and there are good sections on how to combine the effects of different directed bodies. Much is left out. Progressions and transits only go forward. There is no mention of any of the techniques Alexander Marr has demonstrated to be effective (which is why we thought better than to ask him to review this book for us) and there seems to be an overemphasis on the appearance of the native.

We compared the physical appearance of ten friends and relations, each of whom has a time of birth that is well proven by events, with what Efrein says about their rising sign. We believe three of them may fit the described forms; seven do not.

Rectification is very important. The three Alexander Marr books cater for the advanced student. There is still no good introductory book on the subject.

--KWG

* * *

The Practical Astrologer by Nicholas Campion. Abrams, Inc. 240 pages. Cloth $24.95, paperback $14.95.

Campion has written a clear, precise and comprehensive introductory manual, which covers most aspects of astrology. As one expects from a book published by Abrams, a company well-known for producing excellent art books, this contains many full-color illustrations; the blurb says there are approximately 600. The text is good but we found the art, which is not at all to our taste, too distracting.

* * *

Asteroid Goddesses by Demetria George with Douglas Bloch. ACS Publications. Paperback, 367 pages. $14.95.

This looks and feels comprehensive. It is well-produced and covers the four main asteroids, Ceres, Juno, Pallas and Vesta, in great depth: their mythology, astrological rulerships, and what to expect when placed in a house, in a sign or in aspect with one of the planets. Many examples are given of the house, sign and aspects of famous people. Twelve other asteroids are also covered briefly. There is also a ten-day ephemeris for the sixteen, from 1931 to 1990.

There is one disturbing inconsistency. The authors pay great attention to what the Greeks and Romans had to say about the four goddesses--there is an impressive bibliography of their sources--yet the signs associated with the goddesses here differ from those the Romans allocated. Here Ceres is given Cancer, Libra is associated with both Juno and Pallas, while Vesta gets Scorpio. In his Astronomica, Manilius gives Virgo to Ceres, Capricorn to Vesta, Aquarius to Juno, and Aries to Pallas (Minerva). The Great Mother, Mater Deum, was not associated with Ceres (or with any other mere Olympian); her sign was Leo, as confirmed by her lions symbolizing the sign. As much of the meaning given to each of the four asteroids in this book seems to depend on a combination of goddess-mythology and the sign

each is said to rule, one wonders if a different interpretation would result from altered sign allocations. The Vesta rulership of December-Capricorn, rather than of Scorpio, is particularly appropriate. December is the time of the festival of light, when home and hearth are celebrated, when families come together and exchange presents, when the lights from Christmas trees and candles shine out from windows.

Vesta may be related to December-Capricorn but is there any link between the mythological goddess and the asteroid named for her in 1807?

This event-oriented reviewer has failed to find the asteroids associated with appropriate events when they have been triggered by transit, direction or progression (subjects ignored in this book). However, if the reader has been more fortunate and has found the asteroids to be of astrological significance, this book of interpretations could be worth having.

--KWG

* * *

Astrology for Yourself by Douglas Bloch and Demetria George. Wingbow Press. Paperback, 272 pages. $14.95.

The sub-title is "How to understand and interpret your own birth chart. A workbook for personal transformation." This is a program-learning text, providing a step by step means of interpreting the birth chart. A series of simple exercises is included, which aims at enabling the reader to interpret his or her own chart.

The basic chart interpretation is explained in simple steps, which combine to provide the student with a goodly amount of information. This approach has been very successful in other fields of learning and there's no reason why it shouldn't work just as well in astrology.

The authors are to be congratulated. They may have written the new standard introductory text, personal transformation and all.

--KWG

* * *

HOW TO CAST A LOCAL CHART
(continued from page 33)

If the arctan (Y/X) is less than 0, add 180 to the E.A. If the value Y is less than 0, add 180 to the E.A.

Find the altitude (Alt) by the formula:

Z = cos Decl. x cos HED/cos E.A.

then Alt = arccos Z

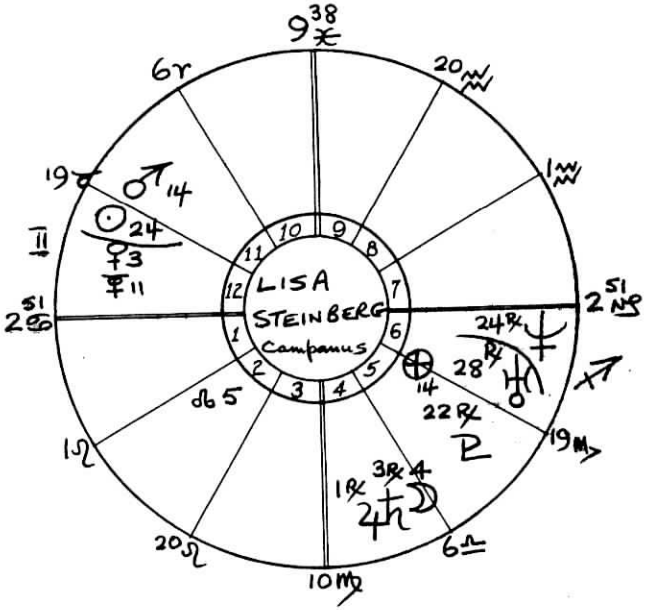
# # #

ERRATA

1. Winston Churchill's natal Moon was placed at 29°28.4'Leo. The illustration of his birth chart on page 62 of Vol. IV number 2, which was also reproduced page 67 of Vol. IV # 3, mistakenly showed the Moon at this degree in Virgo. This error only occurred in the diagram. All references to the natal Moon in Alexander Marr's article were to the correct Leo position.
2. The address given for Alan Richter, on page 50 of Volume IV issue number 3, was out of date. He can be contacted at:
W-1010 Boone Avenue (Apt. #10)
Spokane, WA 99201

* * *

DATA, ETCETERA



* 14th May 1981, 12:12 UT (08:12 EDT) New York: 40N45 73W57.

Birth of Lisa Steinberg at the New York Infirmary-Beekman Downtown Hospital. (Source: Hospital records). The child's unwed mother, Michelle Launders, gave the newborn baby up for, what she thought would be, a private, or independent, adoption, to be arranged by her attorney, Joel Steinberg. Steinberg and Hedda Nussbaum, his common-law wife, illegally kept the baby and raised her as Elizabeth Erin Nussbaum-Steinberg. On 2nd November 1987 emergency medical workers, called to the Steinberg apartment, found the battered child not breathing. (A second child, 17-month-old Travis, was found tied to a chair in a different room.) Lisa died three days later of head injuries. Steinberg and Nussbaum have been charged with murder and manslaughter.

2°51' Cancer rises, squared by a triple conjunction of Jupiter-Saturn-Moon in Libra. Sun in XIIth is opposed by Uranus. Mars opposes Fortuna. Venus trine Saturn.

Death occurred as Pluto, transiting converse secondary Mars, opposed the full moon in Taurus. Transit Uranus exactly (0' orb) opposes converse secondary Neptune. Transit Jupiter opposes natal Pluto.

* * *

* 15th November 1987, 21:16 UT (14:16 MST), Denver, Colorado: 39N45 105W00.

A DC-9 crashes on takeoff, killing at least 19 and injuring more than 54 others.

Saturn and Neptune, parallel in altitude, are about 9° in azimuth on either side of MC; Neptune square Moon-Mars midpoint (16'); Part of Fortune at 22°16' Capricorn, square Jupiter; Mercury and Pluto conjunct in azimuth (38') although 6°15' apart in the Zodiac.

* * *

* 18th November 1987, 19:50 UT, King's Cross Station, London: 51N32 0W07.

A fire in busy underground station as elevator machinery overheated. 35 people killed, 50 injured.

Moon conjunct Mars (88' applying); Sun on Mars-Uranus midpoint (7'); Mars and Jupiter contra-parallel in altitude (36'); Mercury and Mean Node contra-parallel in altitude (15'); nocturnal

Part of Fortune at 23°33' Leo square Mars-Saturn midpoint at 23°29' Scorpio [*1]; Mercury and Pluto conjunct in azimuth (38') as well as in the Zodiac (2°37').

Note the latter conjunction, as well as the fact that Uranus is involved in the general picture. Dennis Elwell, writing weeks before the fact, said:

"Let's consider the eclipse of October 7, when Mercury will be conjunction Pluto in Scorpio, with Uranus in semisquare to both. Assuming that this conjunction is not invalidated by Pluto's extreme latitude, we can try to guess what newspaper stories might eventuate from this aspect... Mercury conjunction Pluto `sounds like' subterranean transport--anywhere where trains or cars go underground. Uranus, as we know, adds the likelihood of the dramatically unexpected, the disruptive, even the explosive. So there might be one or more accidents in such places." [*2] In large part, Mr. Elwell's question about Pluto's high latitude can be answered by considering azimuth. Because Pluto is far from the ecliptic (by some 16° these days), it can never receive a close conjunction in real space. In azimuth, however, there is scarcely a day when Pluto does not receive a close aspect of some sort. Thus a zodiacal aspect in an eclipse may be compounded later by an azimuth aspect, as was the case here.

* * *

* 25th November 1987, 3:00 UT, tip of Sorsogon province, Philippines: approximately 12N40 124E00.

Typhoon Nina strikes, destroying 14,000 homes. The number of deaths reported varies between 270 and 1600.

Moon square Mars. At 3:00 UT Mars is on the Vertex and Fortuna, at 25°33' Gemini, opposes Uranus at 25°29' Sagittarius. The Part, separating from an opposition to Saturn, is approaching one with Venus and Neptune.

* * *

* 25th November 1987, 20:40 UT, Beit Hillel, Israel: 33N08 35E36.

Estimated time of landing of a motorized hang glider used in an Arab guerrilla attack. Six Israeli soldiers were killed and at least seven others wounded by the lone raider, who was himself shot and killed. (Earlier, another glider fell short of its destination and its pilot was killed.)

Mars and Saturn parallel in altitude (16') and trine in azimuth (120°57'). Mercury and Pluto conjunct in azimuth (2') although more than 7° apart in the Zodiac. Part of Fortune at 24°42' Gemini opposing Uranus (48'). Dodecatemorion (thirteenth harmonic) Jupiter at 25°33' Sagittarius in tight conjunction with Uranus. Uranus-Venus conjunction trine Ascendant at 26°09' Leo.

Compare with the Israel natal map (14 May 1948, 14:37:30 UT; 32N03 34E46) The natal Sun-Mars square-paran is activated here: the natal position of Mars rises while the natal position of the Sun culminates. Event Fortuna is con-

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[*1] The practice of defining the Part of Fortune differently for day and night is followed here. In daytime the common formula AS+LU-SO is used, and at night AS+SO-LU.

[*2] Dennis Elwell, "How Far Can the Future be Predicted", Astrological Journal, xxix 6, November-December 1987, 263-272; p. 268. This article was originally a lecture delivered on 6th September 1987.

junct, and event Uranus opposite, Israel's Uranus. Event MC squares Israel's Mars-Saturn midpoint within 11'. Furthermore, event helio-Mercury at 8° 44' Libra is 135° from Israel's Sun, 3'.

* * *

* 30th November 1987, 20:23 UT (10:23 Alaska-Hawaii Standard Time), Gulf of Alaska, approximately 59N00 142W00.

Earthquake measuring 7.4 on the Richter scale, which shook Alaska and western Yukon. Coordinates are for the epicenter.

Mercury on MC (1°25' in right ascension, applying). Ascendant conjunct Venus and Neptune, respectively above and below the horizon by less than a degree. Moon and Mars contra-parallel in altitude. Part of Fortune at 11°50' Taurus opposite Pluto at 11° 1' Scorpio.

* * *

* 11th December 1987, around 6:00 UT (late on the previous evening, PST), Los Angeles: 34N00 118W15.

Death of violinist Jascha Heifitz, following neurosurgery made necessary by an injury to the head sustained in October.

Mars at 11°13' and Pluto at 11°23' Scorpio are both semisquare Uranus at 26°25' Sagittarius.

Jascha Heifitz is said to have been born on 2nd February 1901 around 1:00 UT in Vilna, Lithuania: 54N40 25E19. Unfortunately none of the sources we have seen specify whether this is an Old Style or a New Style date. Lithuania observed the Old Style calendar in 1901, but some educated immigrants converted their birthdates when they moved to western countries. Others did not.

Natal Neptune (26°46' Gemini on 2nd February N.S.) is involved in the event Mars-Pluto-Uranus pattern. Natal Uranus and Pluto are opposed, at 15°53' Sagittarius and 15°49' Gemini respectively in the New Style map. If this map is advanced by secondary progression to the time of death the opposition becomes exact (16°18' in both signs).

* * *

* 20th December 1987, 14:00 UT, off Mindoro Island, Philippines: approximately 13N30 121E05.

An overcrowded passenger ferry collided with an oil tanker. Both ships caught fire and sank. 1500-3000 people missing. Many of the victims were burned to death in the flame-covered waters.

Five bodies are within 4° of arc: Saturn, Moon, Mercury, Uranus and Sun, in that order, are between 24° 08' and 28°08' Sagittarius; all are in parallel of altitude.

The unusually tight stellium may be associated with two other disasters. On the same day a freighter sank in the Java Sea; all 55 crew members were missing. On 21st December, 16 people died in a commuter airliner crash near Bordeaux, France. This was the worst air disaster in France in ten years.

* * *

* 28th December 1987, 5:40 UT (23:40 on the previous evening CST), Pensacola, Florida: 30N25 87W13.

DC-9 cracked open on landing and dragged its tail for 7000 feet. No serious injuries.

Uranus, Sun, Neptune and Mercury, in that order, are positioned between 27°26' Sagittarius and 8°46' Capricorn. Mars is 13' from semisquare Neptune. Fortuna at 23°11' Gemini is coming to

oppose Saturn at 25° 2' Sagittarius.

* * *

* 2nd January 1988, 22:10 UT (17:10 EST), Floreffe, Pennsylvania: 40N17 79W56.

Oil tank collapse, spilling a million gallons of diesel fuel into the Monongahela River. Large parts of the Monongahela, Allegheny and Ohio river basins were polluted. The water supply was reduced or shut off in a number of towns.

Moon-Uranus-Node T-cross in 27°-29° mutables. Pluto, exactly sesquiquadrate the Mean Node (0'), is semisquare Saturn in azimuth. Fortuna, at 26°45' Capricorn, semisquares Mars-Saturn midpoint.

* * *

* 29th January 1988, 5:34 UT (0:34 EST), Chester, Pennsylvania: 39N51 75W22.

Train crash: 90 m.p.h. Amtrak train ran into maintenance equipment and derailed. Twenty-four people injured.

Pluto had just risen (34') and is conjunct Mars in azimuth, although these two are more than a whole sign apart in the Zodiac. Fortuna at 27°32' Gemini opposes Saturn at 28°33' Sagittarius.

* * *

* 11th February 1988, 15:25 UT (7:25 PST), Whittier Narrows, California: 33N58 118W03.

Earthquake measuring 5.0 on the Richter scale. Twenty-five people injured. The quake has been blamed for one fatal heart attack.

Two close parallels in altitude: Moon with Neptune (respectively 28°56' and 28°42' above the horizon) and Mars (+32°17') with Saturn (+31° 46').

* 19th February 1988, 22:00 UT, Rio de Janeiro: 22S54 43W14.

Tropical storm during evening rush hour, which left 10,000 homeless and killed at least 65 people. Heavy rains caused landslides and a large area was flooded.

Mars, Uranus and Saturn conjunct and parallel in altitude. At stated time the Part of Fortune was 11' past a quincunx with Neptune.

* * *

* 20th February 1988, 9:00 UT (3:00 CST), Hastings, Nebraska: 40N35 98W23.

Fire aboard Amtrak's westbound California Zephyr train. Sixteen people injured.

Mars on Mercury-Pluto midpoint and about to rise. Part of Fortune at 8°26' Scorpio is applying to a conjunction with Pluto, a sextile with Neptune, a sesquiquadrate with the Node, and a quincunx with the Moon. Moon square Neptune (42', applying).

# # #

BACK ISSUES

If you are missing any issues of Considerations, you are missing some of the very best astrological writing to have been published in recent years. Check to see which issues you are missing and order them now. Only a few of the earlier issues of Considerations are still available. Volumes I, II and III each had four issues, Volume IV contained three. An issue from any of the first three volumes costs $4. An issue from Volume IV costs $6. These prices include postage in the U.S., costs are extra elsewhere. Order your missing issues today while they are still available.

A TECHNICAL NOTE

CONSIDERATIONS follows standard astrological and astronomical conventions as much as possible. Degrees of the Zodiac (ecliptic) are indicated either by the ^{o} and ' symbols meaning degrees and minutes (and occasionally by " meaning seconds) or else by a sign symbol or abbreviation inserted between the degree and minutes parts. Thus 265°16' of Longitude is the same as 25°16' of Sagittarius or 25 16 or 25SG16.

The following two-letter abbreviations for the planets, signs, etc. are frequently used:

SO	Sun	AR	Aries
LU	Moon	TA	Taurus
ME	Mercury	GE	Gemini
VE	Venus	CN	Cancer
MA	Mars	LE	Leo
JP	Jupiter	VG	Virgo
SA	Saturn	LB	Libra
UR	Uranus	SC	Scorpio
NP	Neptune	SG	Sagittarius
PL	Pluto	CP	Capricorn
NN	North Node	AQ	Aquarius
AS	Ascendant	PS	Pisces
MC	Midheaven		

Time is stated in hours and minutes (and sometimes seconds) separated by colons using the 24-hour clock. Thus 02:07:48 means 2 hours, 7 minutes and 48 seconds after midnight. Civil Time is usually stated as UT (Universal Time) or ET (Ephemeris Time) since this saves the reader from uncertainty about precisely what clock rules are being followed. UT may be converted to Eastern Standard Time (EST) by subtracting five hours. ET is approximately equivalent to UT. A good explanation of the difference between UT and ET is found in the appendix "How to Cast a Natal Horoscope" by Robert Hand and Joshua Brackett, in The American Ephemeris 1931 to 1980.

Hours are given in the 24-hour dial to avoid errors with "a.m." and "p.m."; 17:00, not 5.00 p.m.

Decimal points always separate whole numbers from decimal parts. Colons are used to separate whole numbers from sixtieths. Thus 2:07.8 means 2 hours, 7 minutes and eight-tenths of a minute, which is equivalent to 2:07:48.

When the decimal point is used together with degree, arc minute and arc second symbols, the decimal point follows the symbol of the last whole unit. Thus 23.41 degrees can be written 23°.41 or 23°24'.6 or 23°24'36".

Local sidereal time (ST) is expressed in hours. The right ascension of the local meridian (RAMC) is expressed in angular measure. The former is equal to the latter divided by 15. Hence ST 7:51 is the same as RAMC 117°45'.

Zodiacal positions may be assumed to be tropical unless stated otherwise. Sidereal horoscopes usually require that an ayanamsha be stated.

* * *

RENEWALS

The address label lists the final Volume and Issue number a subscriber will receive before a renewal is necessary. This appears following the subscriber's last name. When this expiration indicator is followed by an asterisk, *, the present issue is the last that will be received unless a renewal is made. No other notice of expiration will be sent.

# # #

Considerations